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ORGANIZED SUNDAY SCHOOL WORK IN NORTH AMERICA

1914-1918

OFFICIAL REPORT OF THE FIFTEENTH
INTERNATIONAL SUNDAY SCHOOL
ASSOCIATION CONVENTION,
BUFFALO, NEW YORK,
JUNE 19-25, 1918

Edited by
HERBERT H. SMITH

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CHICAGO
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TO

Mrs. Mary Foster Bryner

WHO SERVED EIGHT YEARS AS ELEMENTARY SUPER-
INTENDENT OF THE INTERNATIONAL SUNDAY
SCHOOL ASSOCIATION, THIS BOOK IS DEDI-
CATED WITH THE SINCERE APPRECIATION
OF THE EXECUTIVE COMMITTEE.

EDITOR'S WORD

DEPARTMENT heads in charge of various divisions of the program at the Buffalo convention were made responsible for summaries of the addresses delivered, as well as for what further report of the several conferences it was thought advisable to preserve. On account of necessary limitation of the size of the book, few addresses have been published in full, although all the facts contained have for the most part been retained. The decision to publish a separate volume to contain in full all of the addresses of the important educational conferences will account for the comparatively small space given that department in this report.

Every effort has been put forth to make this book as attractive as possible. Doubtless material has been omitted which some readers would have had included; but an editor can only approximate his endeavor to please everybody. That the suggestions made at the convention may be available to the public as soon as possible, the volume has been issued with all haste consistent with a well-balanced report.

HERBERT H. SMITH.

September 12, 1918.

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CHAPTER I

THE BUFFALO CONVENTION

NEVER before has the International Sunday School Association held a convention while Canada or the United States was engaged in a great war. It was only natural that the fifteenth convention, held at Buffalo, N. Y., June 19-25, 1918, should be one marked by patriotism. Over a year previous, when the United States entered the war, the Association took a prominent part in marshalling the Sunday School and church forces of the nations to support the allies. From the singing of the Doxology at the opening session in Elmwood Music Hall until the dying away of the last echo of applause following the eloquent patriotic oration of Governor Whitman of New York on the closing evening, the convention was replete with patriotism. Few speakers in the general sessions failed to show how the Sunday Schools and all they stand for are linked up in the present world struggle. The chorus of 400 under the direction of E. O. Excell sang patriotic hymns during the convention with a special effort on the last night when 6,000 persons crowded Broadway Auditorium.

In spite of the fact that the government railway administration had put into effect higher railway rates nine days before the convention met, there were 2,014 registered delegates, New York naturally furnished the greatest group, 901, with Pennsylvania second with 285. Only three states were not represented by delegates, and every province of Canada was on the list, as well as Cuba, several South American countries, India, China, Korea and the Philippines.

Afternoons Devoted to Conference Gatherings

The program was planned so as to give a suitable balance between the inspirational addresses of the general sessions and the more detailed talks of the departmental conferences. The morning sessions were in the main devoted to reports to the entire convention by International officers and heads of departments, with items of business. After lunch the delegates separated to attend the departmental conferences in which they were most interested. Here much of the real work of the convention was done. Nine churches and the Y. M. C. A. auditorium were used for these group meetings, one afternoon there being twelve conferences in session at the same time.

The Buffalo convention as distinguished from preceding meetings will be known as an "Association" convention. The program was built on the theory that a large majority of the delegates would be those who are interested in Sunday School work on a broader plane than merely their position in the local school. Therefore effort was made to provide help for the officers of city, county, state and provincial associations. In the Children's Division, for example, there was worked out in great detail a series of papers designed to give help of all sorts to officers of Children's Division committees in associations from the township up. As a result, this book, containing the gist of these papers, is really a working manual for Children's Division workers, the only one yet in print.

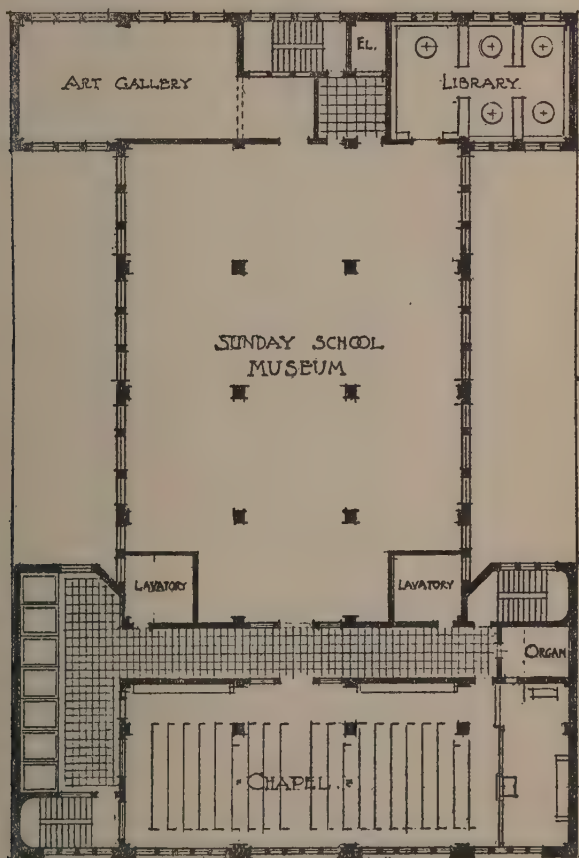
Without a doubt the addresses by Professor Walter S. Athearn of Boston University, chairman of the Educational Department of the International Association, presented the most impressive advance suggestion offered at the meeting. So great was the interest in the plans outlined by Prof. Athearn that at one of the conferences he addressed the meeting adjourned from the basement to the main auditorium of the church and then there was not room for the 1,200 or more persons who wanted to hear him. The convention program, moreover, had attracted to Buffalo the most distinguished group of college presidents and other educators that has ever attended a convention of the International Association. It was decided by the educational conference that the addresses given were of such great significance and large interest that they should be published in full, so in this volume they are greatly abridged. The educational volume is being prepared by Dr. M. A. Honline, superintendent of the Education Department.

Would Have Church Schools Like Public Schools

Dr. Athearn's thesis concerned the establishment of a series of church schools to teach religion, paralleling in organization the present public school system, and proposing that the system could be started for \$10,000,000. He declared that we cannot maintain a Christian democracy unless we maintain a system of efficient Christian schools. A program to make effective his suggestions was approved by the convention and will form the basis of a great effort by the International Association.

Another big vision of future growth of the Association was presented by Marion Lawrance, General Secretary, when he described the possibilities of usefulness of a sixteen story building in Chicago as the home of the International Association. A leaflet containing a descrip-

tion of such a possible building was distributed at the Convention. This suggestion by Mr. Lawrance reinforces an idea given in 1905 at the Toronto convention by W. N. Hartshorn. The suggestion is that



the first ten stories be fitted for offices and stores, from the revenue of which the building could be largely maintained. The upper six floors are planned for various Sunday School purposes and space not

needed could be rented to missionary, temperance and similar organizations. On one floor it is suggested there could be organized a Sunday School university to give instruction to Sunday School leaders all the year, as is now done at Conference Point for ten days during the summer. On another floor could be a permanent exhibit of all devices used in Sunday School work with model rooms for beginners, primary, etc. A great Sunday School library could also be on this floor. Catalogues and other help bearing on Sunday School problems from every standpoint would here be available. A Sunday School museum with an art gallery and a chapel for regular services is planned for another floor. An assembly hall on the top floors, seating 500 persons or more, would provide a convenient meeting place for hundreds of religious gatherings in the loop. The suggestion was made by Mr. Lawrance more to crystallize opinion concerning it than with the idea that the building would be constructed at once. But "Some day this building will be erected."

Ample Budget Endorsed by Convention

Another matter of general interest was the report of the Treasurer that for the first time in many years the Association had paid all bills and had money in the bank. The Convention adopted a budget calling for the expenditure of \$150,000 a year for the next four years, divided among the various divisions and departments.

The Convention unanimously adopted motions changing the name of the Elementary Division to the Children's Division and the Secondary to the Young People's Division. These changes were made so that the name of the division would need no explanation to make its meaning clear to those unacquainted with the departments of Sunday School work.

E. K. Warren, retiring president of the convention, on the opening morning addressed the convention in part as follows: "For nearly fifty years, the study of the Bible for the children and youth of the continent has been clustered about the same portion of Scripture each Sabbath. This was brought about by the adoption of the uniform Sunday School lessons through the International Sunday School Association at the last national convention, which was held in Indianapolis in 1872.

"Some of the strongest men in scholarship and spiritual life, men of high ability and ripe experience in the ministry, leaders in educational institutions, editorial writers and laymen who stood high as successful and practical Sunday School men, with clear spiritual insight, were chosen as members of the International Lesson Committee. Some

changes have been made in this committee at the elections, held at each of the triennial conventions. All members have been selected from the choicest men in North America, each of the leading denominations having one or more members.

"The best Bible students of America, and of the world, have made the truths of these lessons so plain and clear, with the concentrated thought, and the prayers of the millions upon it, that results have been obtained from the study of the Bible in the Sunday School that have never been secured before from the Cradle Roll to the Home Department, linking up the home with the interests of the church and Sunday School. Special interest has been concentrated where the needs were great, and an open door was found or made for service.

"For illustration: Our great advance in temperance reform, and legislation, owes much to the study of a lesson on temperance, made possible by a quarterly provision of a temperance lesson, through the stirring appeals of Frances E. Willard at our Pittsburgh Convention in 1890, when the convention in answer to her plea voted for four temperance lessons each year. This resulted in the temperance education of a generation of boys and girls, who when they became voters helped make possible the great temperance victories, which in the last few years have resulted in making so many of our states dry, and may God speed the day when with His help we may make America dry.

"Likewise the organized Sunday School class movements are the fruit of Sunday School Association endeavor. In 1907 the Adult Bible Class Department of the International Association was begun and in 1911 the Secondary organized class movement was started. The Sunday School Associations are still the great promoters of these organized class movements, although the standards and programs are strictly denominational. The teacher training movement that has swept across the land began in the Illinois Sunday School Association in 1889, was made part of the International Sunday School Association program in 1903, and since then has been largely supervised by the denominations. The work of the teacher training department has doubtless had much to do with our present unprecedented opportunity in the religious educational world.

"It is a remarkable thing that in the ten years since the Louisville Convention, in 1908, 48,700,000 people have been visited in their homes under the direction of our Home Visitation Department. It is estimated that at least half of these were not connected with any church or Sunday School and that through the home visitation work they have been placed in touch with the churches of their choice, resulting in the

addition of thousands of new members to churches and Sunday Schools throughout the land.

"According to the report of our Superintendent on Negro Work, there are more Negroes in America than there are Jews in all the world. Under the consecrated and unselfish leadership of our brother, W. N. Hartshorn, and our efficient superintendent, Rev. H. C. Lyman, 200 teacher training classes have been organized this year in as many colleges and seminaries, enrolling nearly 4,000 of the finest young men and women of the colored race. This work has been going on year after year and eternity alone will reveal the fruit of the investments which have been made.

"While we are in this Convention may we all receive a clear vision of what true preparedness in connection with our Sunday School work will mean to the childhood and manhood of the world in the immediate future and for all coming time.

"Religion, as well as the civilization of the world, is in the throes of birth pangs. A new era is before us—behold old things are passing away. All things will be *new*. The International Association has been the forerunner of the great religious democracy that is to be."

Buffalo Committee of One Hundred

The Buffalo committee that had charge of all the local arrangements for the convention was composed of the leading laymen and pastors of the city: B. A. Arnold, Jr., David F. Aitkin, Miss Grace Alexander, Bishop William Burt, David W. Brundage, Carl A. Burkhardt, H. C. Babel, George P. Burd, F. T. Bigelow, Dr. T. S. Bagley, William Bender, Millard S. Burns, Elton H. Beals, Mrs. Philip Becker, Lorenz E. Beckstein, Senator George B. Burd, Miss Margaret Coote Brown, Rev. William H. Boocock, Rev. George A. Briggs, G. W. Bartlett, Benjamin H. Bonnar.

Leroy S. Churchill, J. E. Culp, J. P. Collins, Adam H. Cormack, Rev. F. H. Coman, W. H. Caines, Rev. John D. Campbell, H. B. Crippen, Dr. Joseph Clark, Marc W. Comstock, D. H. Childs, Percy W. Darby, W. T. Damon, Mrs. W. T. Damon, George Dorland, N. Loring Danforth, Lynn L. Davis, Edward Erion, E. D. Emerson, G. M. Fiss, Dr. Henry P. Emerson, Fred W. Fisher, Rev. Walter Foss, George C. Finley, E. O. Fisher, Charles A. Freiberg, Rev. B. S. Ferrall, Prof. Frank S. Fosdick, Christopher G. Grauer, George E. Gowing, Ira W. Gantt.

A. F. W. Haas, Frederick Henrich, Mrs. Osgood Holland, Mrs. William R. Heath, Dr. A. W. Hengerer, Rev. Conrad Hassell, C. A.



LYNN L. DAVIS
DRUGS



HURACE REED
PATENT



WM. J. SCHINTZIUS
FINANCE



BARTON P. SIBOLE
ENGINEER



WM. A. MACKEY
BUILDINGS AND POLICE



LORENZ E. BECKSTEIN
BANKER



RALPH E. SMITH
WHEELS



HERBY W. DAISEY
TELEPHONE



G. BARRET RICH, JR.
RAILS



AUSTIN O. LONG
RECREATION



JOHN T. ROBERTS
FINANCE



CARL A. BURKHARDT
RECREATION



ALBERT F. UNHOLZ
RECREATION



CHRISTOPHER O. GRAUER
VICE-CHURMAN



LEROY S. CHURCHILL
CHURMAN



HARRY HOPKINS HUBBELL
VICE CHAIRMAN



C. H. WOODWORTH
FINANCE



REV. JOSEPH CLARK, D.D.
STATE SUPERINTENDENT



GEORGE F. GOWING
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R. GEORGE LORD
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REV. WILLIAM S. MITCHELL
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WILBUR L. KIRBY
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WILLIAM T. SHEPARD
FINANCE



REV. JOHN CAMPBELL
PASTOR CO-OPERATING



HENRY JERGE
ALPHABETICAL



DR. NORMAN L. BURNHAM
PHYSICIAN



PRESTON R. SMITH
FINANCE



CARL W. WENGER
INVENTION



GEORGE A. HALBIN
ALPHABETICAL



GEORGE D. MOSS
TELEPHONE AND TELEGRAPH

Harris, Dr. Pliny Harold Hayes, G. H. Hulslander, Rev. H. H. Hubbell, Mudley D. Ince, George A. Jackson, W. E. Jackson, Henry Jerge, James C. Johnson, J. W. Jarvis, Dr. Louis Knell, Hugh Kennedy, John H. Kennedy, Volney P. Kinne, W. L. Kirby, Robert L. Lous, Albert Laub, S. B. Lindsay, Austin O. Long, R. G. Lord, Rev. W. W. McCall, Elliot C. McDougal, Rev. J. Chester Molyneux, Irwin McLean, John Muntz, Rev. William S. Mitchell, John C. Millar, Capt. C. K. Mellen, H. C. Minard, W. Lawrence Morley.

E. C. Neal, George Ott, Rev. G. W. Orvis, Rev. J. J. Paterson, Mrs. J. J. Paterson, J. W. Powell, John T Roberts, M. A. Reeb, Horace Reed, Rev. John W. Ross, G. Barrett Rich, Jr., George F. Rand, Edward F. Schmidt, Henry Seeger, W. J. Schintzius, Dr. D. B. Stumpf, William T. Shepard, L. H. Stickle, L. D. Shupe, Rev. H. L. Streich, Rev. C. McLeod Smith, Ralph E. Smith, George R. Sikes, Rev. John P. Sala, Eugene Tanke, D. L. Tuttle, Rev. V. J. Tingler, Mrs. Buell G. Tallman, Albert F. Unholz, Mrs. George F. Underwood, Daniel Upton, Frederick Vogt, C. H. Woodworth, Arthur Wesp, Rev. W. F. Wells, A. B. Williams, Rev. L. O. Williams, George W. Wilson, Rev. Howard M. Wilson, Mrs. W. C. Warren, Miss Mary M. Wardwell, A. W. Weaver, A. H. Whitford, Miss Van Zandt, Rev. Paul R. Zwilling.

The convention sermon on the convention motto, "Thy Kingdom Come," was delivered by Dr. George Caleb Moor of the Baptist Temple, Brooklyn, N. Y.

The following chapters of this book give some idea of the addresses and reports of the various divisions and departments. There were 273 participants on the program, representing many denominations and a wide range of occupations. Not a few of the conference speakers were women.

The evangelistic note of Sunday School work was stressed constantly throughout the sessions. The daily morning watch service was conducted by Dr. E. C. Dargan of Nashville, Tenn.

Rallies for Temperance and Missions

Rousing rallies were held Sunday in the interest of temperance, addressed by Ex-Governor Patterson of Tennessee, and in the interest of missions addressed by a number of workers among foreign peoples. At the latter meeting it was proposed that a secretary be established in Cuba as soon as possible.

The election of Dr. W. O. Thompson as president of the Association brought to the head of the Association a trained educator who has moved from a pastorate through a denominational college presidency

to the head of the State University of Ohio. (Other officers elected may be found in the Official Register.) Dr. Thompson in accepting the presidency wrote Mr. Lawrance:

"Will you please have the kindness to convey to the Convention my deep appreciation of the honor it has conferred upon me in electing me President, and to express the hope that the service I may undertake shall be directed by the Holy Spirit to the glory and praise of our Lord Jesus Christ.

"May I also express the hope that the Convention shall authorize a forward looking program for the Sunday Schools of the world. These are epoch making times in which the whole world is stirred from center to circumference. We should make it the greatest period for the Kingdom ever recorded. Men of all nations and of all faiths are freely mingling and co-operating on the world's greatest battlefield. When the victory shall have been won, the work of instructing the world in righteousness and of winning their lifelong allegiance to the Master will be greatly needed. The door of opportunity will be opened as never before. The children and youth now in the Sunday Schools will be among the chief factors in reconstructing the world. To these we must now bring the gospel in all its fullness as their preparation for service in the Kingdom.

"Let us, then, carry forward the work with new enthusiasm and devotion. The evangelical, educational and character building work of the Sunday School teacher was never more vitally related to the progress of the Kingdom of our Lord and Master. My prayer is that this great Convention may be anointed for the service to which the Master may lead us."

Exhibits a Helpful Feature

Thirty-four leading publishers took part in the attractive exhibit of Sunday School books, equipment and supplies which were displayed on the second floor of the Convention Hall. This exhibit was unique in that each publisher and Sunday School supply house exhibited only the material which was copyrighted, patented or controlled by his institution, thus saving time to the delegate and expense to the exhibitor through the elimination of the duplicate material.

Educational, Divisional and Departmental Exhibits were made in the various conference buildings. These exhibits were prepared with great care, and were found exceedingly valuable from an educational standpoint.

The World's Exhibit, under the direction of the World's Sunday

School Association, with stereopticon and a choice collection of materials, equipment and literature representing world-wide Sunday School work was found upstairs in the Convention Hall, directly opposite the general exhibit.

A beautiful art exhibit of Bible pictures was on display in the Convention Hall in the room next to the entrance, on the first floor. This exhibit represented years of preparation, and thousands of dollars in expense. It was made available for the delegates through the generous co-operation of the Providence Lithograph Company and the Standard Publishing Company.

The plan of exhibit observed at Buffalo was entirely satisfactory and will be repeated at the next convention in Kansas City except that exhibitors will be allowed to sell their material. The concentrated essence of figures as given in the summary of statistics in this volume is worth long study by everyone interested in Sunday School work. The table shows, for example, that during the past four years there has been a gain of 19,658 Sunday Schools and a gain in enrollment of pupils and teachers of 2,238,918, or a half million every year. This fact ought to give heart to members of those denominations whose reports show decreases in Sunday School membership.

The banquet at the Statler hotel of the delegates to world conventions, brought together 300 Sunday School workers who had much in common through their trips across the water. There were a number of interesting addresses, and plans were made to attend the World's convention in Tokio after the war.

Ever since the women on the way to the World convention in Rome in 1907 became interested in mission work in Algeria a remarkably pleasant fellowship has existed between the women of Sunday School associations through the Woman's Algerian Mission Band. The banquet of this organization was to the members one of the high spots of the Buffalo convention. Mrs. Mary Foster Bryner was elected head of the organization.

Conference Point Banquet

The Conference Point banquet was given by the alumni association and represented the work of the International Training School for Sunday School Association Leadership, and the older boys' and the older girls' camp conferences, providing an opportunity for a reunion of former students of the school and conferences and also for friends and persons interested in these enterprises to become better acquainted with the great work that the International Sunday School Association

is doing at Conference Point. The toastmaster was Rev. Charles R. Fisher of California.

Miss Ada Rose Demerest of Chicago, Training School registrar, spoke on "The Leaders of a Continent." "At Conference Point one finds inspiration in the fellowship of fine Christian leaders from all over the continent, in the deep devotional spirit that pervades the school, and in the play life—inspiration without which a purely educational program cannot come to its greatest success. The International Training School was established in 1912 with 144 students in attendance. In 1918, 246 students were enrolled. The student body in these seven years represents people from forty-three states, eight provinces, and six countries: South America, Japan, Cuba, Alaska, Egypt and China. There have been sixty-one graduates from the four-year course, representing twenty-one states and one province."

Miss Flora Davis of Atlanta, Georgia, took the people in imagination to the shores of beautiful Lake Geneva, where on the hillside overlooking the lake just at the sunset hour the students gather for devotional services. At that hour men of vision give helpful messages of inspiration and deep devotion.

Sterling L. Williams, Kansas City, Missouri, told something of the results of the Training School as seen in Missouri, the state that has for several years sent the largest delegations to the school. Missouri is convinced that the fact of having such large delegations at Conference Point is a big factor in the great progress the state has made in the last few years. At a recent state convention in Missouri banners were presented to the officers of counties which had reached the front line standard in efficiency. Three-fourths of these banners were awarded to counties whose officers were Training School students.

The Camp of the Four-Fold Life for boys between the ages of sixteen and twenty-two was told by Preston G. Orwig of Philadelphia, Pa. The whole program of study and activities is based on the four-fold life plan: Physical, mental, religious, social. It is a place to train leaders who will go out over all North America to lead the 'teen age boys.

Miss Mary E. Schroeder of Erie, Pa., gave a description of a day at camp:—the rising bell; the morning set-up exercises; morning dip; devotions in groups; study periods and problems of leadership training studied under expert instructors; organized recreation; hillside vespers; and the night's doings around the camp-fire. She told of the last night of the camp when each girl builds her own little fire and lights it from the big fire as a representation of the fact that she

goes back into the world and builds her own fire for the inspiration of others.

W. C. Pearce, dean of the Training School: "The first school was held at Conference Point in 1912. The property was purchased by order of the International Executive Committee in 1914. Since then wonderful improvements have been made both in the curriculum of the school and equipment of the grounds: Tipi Wakan and the Council Circle in the woods (the older boys' and older girls' club house) have been built, the Educational Building and the Elementary Building have been built; and last year new property was purchased, the beautiful Chalmers estate and the Collie property. But there are other buildings needed, other improvements of many kinds to be made until Conference Point becomes the great training enterprise of our vision and a challenge for adequate trained leadership in the Sunday School Association work of North America."

Kansas City was selected as the place for the Convention of 1922.

The hospital maintained by the Buffalo Committee of One Hundred cared for a number of patients during the course of the convention, one of whom was saved much future pain through the discovery of incipient neuritis.

The conferences on business and parent training were the first in the history of the Association.

The convention reporters were Monro, Munson and Jenkins of Buffalo.

CHAPTER II

INSPIRATIONAL ADDRESSES

THE SUNDAY SCHOOL AND THE NEW PROGRAM OF THE KINGDOM

By W. O. Thompson,

President, Ohio State University, Columbus, Ohio

THE history of the Sunday School movement emphasizes to us that its great function has always been the interpretation of the Scriptures and of religious experience. On the basis of this intelligent interpretation, an appeal has been made, first for the response of the individual to the Christian appeal, and second, the educational development of the youth in the direction of established Christian character. This established Christian character has always been regarded as the most stable asset for civilization. In the midst of the upturnings and overturnings of this great war, the whole doctrine of values has been so presented as to reinforce our appreciation of character as the only remaining asset in the moral and spiritual world.

NEVER MORE CO-OPERATION IN THE WORLD

There never has been such a scheme of co-operative activity as is now obtaining in the entire war-stricken world. Whether we view it from the standpoint of the central powers or of the allies, it is obvious that the co-operative activity of the world is on a larger scale than ever was contemplated, and reaches from the humblest to the highest in all these great areas. It involves every problem from the most elementary processes of production in agriculture, mining, manufacturing and commerce, on through to the most complex and gigantic proportions of all organized human activities. This co-operation is not simply a co-operation of uniformed groups of men, marching and fighting under the orders of single commanders, but it is the organization of men, women and children in all these lands, everyone being expected to do his bit and make his contribution to the final outcome of the war. This co-operative effort has produced a state of mind, a state of business, a state of fellowship and acquaintance, which has become revolutionary in its effect upon the world. This may be conceived as a by-product of the war, but it is the fundamental situa-

tion in society with which the world must deal after the war or the latter state of society will be much more deplorable than anything we have known in the past.

Another feature of this world movement is the setting aside of many traditions, customs and beliefs. The political traditions of all these countries have been thrown to the winds. The intermingling of the men and the tying together in sympathy through suffering of the home communities have set aside many well established customs of the peoples. In the midst of these experiences the human factor has been so prominent that people have discovered the finest qualities in human nature to exist under conditions hitherto unknown. It is a matter of regret also that the most brutal and coarsest qualities of society have been equally manifest, and for these reasons there has been a great overturning in the belief of the world upon many matters of government, of society, of religion and of the state. This departure from long established customs has steadily prepared the world to take up a new view of society and society's needs.

A further consideration is that in the midst of this great co-operative activity of the world, the largest plans have been developed ever known to the organization of business, of the state, or of social welfare. In the conception and development of these plans, there have been working together the greatest minds and the most courageous hearts in all the countries of the world. Men have been attracted to these various forms of service because they furnished an opportunity through that service to express the noblest impulses of their hearts and to find employment for the most fertile brain. The love of achievement has been gratified by the magnitude of the opportunities presented to men to throw themselves whole-heartedly and without reservation into what they believe to be a great patriotic service. This experience is mentioned here as of importance because it lays the foundation for and develops capacity for a much larger service in the world than has been hitherto undertaken or believed to be possible. This war has demonstrated the fact that the day of small things can no longer command the entire time of an educated world. The hunger for achievement will not be satisfied, and the oncoming generation, inspired by the history of achievement by their fathers, will be eager to undertake a still larger program in the interests of humanity. The fields of industry, the sphere of the State, the opportunity for the Church, the place of education, will all be determined by a larger vision of the needs of humanity as seen in the light of this world-wide experience in dealing with large enterprises and with great bodies of men.

It were an easy thing to direct attention to the fact that this great upheaval of the world has carried the world along the lines of the essential things in our Christian faith. We have learned not to look upon our own things, but also upon the things of others. Without any reference to race or creed or previous customs, every element represented in this great democracy of ours has come forward with hearty response to the high idealism of the nation, so aptly expressed by our President, and this has laid the foundation for some superstructure in the future, the character of which we must determine in the very near future.

CHURCH MUST PLAN LARGELY

The problem, therefore, to be briefly presented here today, is whether in view of these remarkable conditions, in which a world unity is being rapidly developed, the church through her several agencies will be able to develop a program commensurate to the needs. It may be well in this connection to remind ourselves that the men who have been given over to the pursuit of great ideals and of high ideals, and the development of great plans and the accomplishment of great achievements, and the nations who have been following these men in this most remarkable movement will never again content themselves to drop back to the prosecution of small tasks. This war activity seems to me, therefore, to be a clarion call to the church, to the Sunday School, and to Christian men and women of large faith and wide vision everywhere, to conceive and develop a program of Christian activity large enough to command the attention of the world and require the services of the largest hearts and clearest minds and the most efficient men and women everywhere.

In the development of such a program the Sunday School, as one of the great organized agencies of Christianity and of the church, will need to contemplate this larger world of activity and achievement for which it is stimulating, educating and preparing the youth of the land. This larger plan becomes the more feasible because the war in this great world movement has swept aside so many of the barriers that have separated men and countries and brought them together without further debate upon some of the great fundamental truths and principles on which organized Christianity has been standing all these years. This International Sunday School Convention should clear up this international vision of the teaching function, laying out a program of larger service, and regard itself along with the great foreign missionary enterprise, as in the vanguard of the Christian conquest of the world.

As a matter of fact and of encouragement, it is worth while to note that in the great vision of world citizenship, the statesmen of the world have caught their first lesson from the Christian missionary in foreign lands. He it was first of all who visualized in best possible form the great doctrine of the brotherhood of man. He it was who saw the vital necessity of Christian unity with abundant provision for all the diversion needed in the world. There are three things generally believed among us. This nation is irrevocably committed to the doctrine of the fatherhood of God and the doctrine of the brotherhood of man. It is steadily coming to believe in the unity of the human race so long ago announced by St. Paul, the most liberal man of his day and generation. These three great truths, undergirded by the doctrine of the world's salvation through our Lord Jesus Christ, constitute the basis of the program on which the great commission announced by our Lord may be taken the world around with supreme confidence that the love of God as proclaimed in this gospel will redeem and maintain a new world wherein dwelleth righteousness.

Whether Christian men and women, whether Sunday School officers and teachers, whether the ministers and the laymen of all the force of the world can be brought to understand that this world upheaval is a divine call for the evangelization of the world, is a question no one may be willing to answer today, but the world will need to answer that question or stand responsible for missing the opportunity of the centuries in sending forward the message and making the kingdoms of this world become the kingdom of our Lord and of His Christ. I know of no more important vision, and no more important opportunity ever presented in the history of the world, and I know of no time more opportune for an earnest proclamation of the gospel than this present year. I do not mean, therefore, that the call of God, which I believe to be in this great world upheaval, should be dated one, two or five years after the war. It should be dated here and now and sent forward with all the impetus that the united Christian hearts of the world can give to the great movement.

In the presence of this great opportunity, it seems to me of vital importance that we properly interpret the experience through which the world is passing. I have never seen a day when selfishness in conduct was more severely rebuked. The ordinary business transactions in the commercial world will be instantly condemned if they give evidence of profiteering or a selfish desire to take advantage either of the government or of single individuals. The whole appeal of the nation now is for generous living, for wholesome living, and

for liberal service. In the midst of this the whole nation is insisting that everything shall be set aside that tends toward the destruction of human efficiency or the dragging down of our best ideals. You may see traces of this in the more widespread interest in the proper use of human foods, the attitude toward the use of these foods in distilled liquors, in the devotion of large numbers of men to tremendous interest in physical recreation and the physical condition of the soldier. The attitude of the government has been to encourage every virtue and discourage every vice. Individuals and organizations alike have frowned upon many things hitherto favored. All this has been done in the interest of winning the war, which is professedly a war for the betterment of humanity. It is time now for the Christian forces of the world to draw anew the parallel existing between the fundamental characteristics of democracy and Christianity, and to reveal to the world that the final goal of humanity, as set out in our best ideals about democracy, is in perfect accord with the end Christianity would reach.

A program of this sort requires the kind of faith that believes in victory and that is itself the victory. It requires a faith that embraces humanity in its horizon, and a faith that will not shrink at the largest problems and the most difficult problems that may be presented in carrying on this great war for righteousness and redemption.

MUST HAVE A TASK OF LARGE OUTLOOK

On the other hand, I think it well for us to contemplate the consequences that may follow if we fail at this critical moment to provide an adequate program of service. As already intimated men dealing with the large things of ordinary affairs will not be content to confine themselves to the mere alphabet of religion. They will want to see that the church and the Sunday School and all other church organizations are institutions of real service. They will want to see that this service projects itself from the individual to the farthest corner of the earth. No provincial program will make a successful appeal to the man who has been working for years with a schedule of world business.

It is for our encouragement that all the provincialism of the past has been of man's devising. The terms of the gospel have been world terms. The field is the world. We are not simply to disciple individuals but we are to baptize the nations, teaching them the commands of the Lord. Thus from the very beginning the world program has been laid out by our Master. During the centuries gifted souls

have caught this heavenly vision but now in these latest days the whole world, as if by a sudden revolution, has been aroused. The hour of opportunity has struck. The call is for a thousand million volunteers. The call comes to every Christian here and in this whole world around for the pentecostal day in which with one mind and one spirit we shall strive together for the progress of the Kingdom. In this attractive and enchanting service the Sunday School will be one of the greatest agencies of efficiency. Does it not make its appeal to you and to me and to every Sunday School teacher in every land of all the earth for a new consecration, a new organization, and a new service? Was there ever a call when Christian unity was more in demand? And may this great organization now not be the voice through which the various denominations of Christendom may sound anew the call of the world,—the call that so graciously has been ringing through the centuries, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

THE CONTRIBUTION OF THE SUNDAY SCHOOL TO THE WAR

By Dr. Edgar Blake,

Secretary of the Board of Sunday Schools of the Methodist Episcopal Church

THERE is no organization or institution in America that has made a larger contribution to the war than the American Sunday schools; and I dare say there is no organization or institution which has been more profoundly affected by the war than the American Sunday school. I shall not attempt to go into details as to all of the contributions which our schools have made. I think, had we all the facts before us with respect to the financial offerings which our schools have made to the various forms of war work in America, we should find the amount so vast as to fairly stagger us with surprise. This morning I received a telegram from Mr. Vickery, of the Armenian and Syrian Relief Committee, in which he said that the call which we made for an offering from the Sunday Schools of America on Christmas Sunday for the relief of the starving and stricken Armenians, resulted in an offering which amounted to about a million dollars.

The greatest contribution that our schools have made has not been made in money, it has been made in life. I cannot tell you with abso-

lute accuracy just how many Sunday School boys we have sent to the service of the country. I can tell you so conservatively however, that you may be sure that my statement is well within the facts. According to a very conservative estimate, based upon a careful study of the facts, the Sunday Schools of America—and by that I mean the Protestant Sunday Schools—have sent more than a million boys into the service of our nation on this great continent,—and that includes Canada; and I think the number would be swelled far beyond that.

I presume that this contribution of life is the largest single contribution that has been made by any organization or institution in America; and I think we have reason to take to ourselves as Sunday School workers a very just pride in this superb offering. But I think we have reason to take to ourselves more than a just pride; I think we have reason to take to ourselves a deep gratitude to God that we have the resources with which to make so superb a sacrifice as is represented by this offering.

SUNDAY SCHOOL MEMBERSHIP DECLINES

I made a little study a few days ago and found that the twenty-eight leading denominations in the United States and Canada had only about one-fifth of the gains in their membership in 1917 that they had in 1916. These denominations just barely held their own. Indeed, with a single exception, every one of those twenty-eight great Protestant denominations either just barely held its own last year in its Sunday School membership or reported a loss. The secretary of one of the largest of these great bodies said to me: "Last year, 1917, was the most disastrous year in the history of the Sunday School work of our denomination."

If I may use my own church as a horrible example with which to point a moral, let me say that last year our denomination just barely held its own in its Sunday School work. This year, from the reports that have already come to us, there are indications that unless we can check the losses in our Sunday Schools which have set in, the Methodist Episcopal Church will show a loss of over 125,000 in its Sunday School membership this year; we will show a decrease of over 100,000 in our average attendance; we will show a decrease of nearly 50,000 in our conversions; we will show a decrease of nearly 40,000 in our accessions to the church from the Sunday School. Now, I don't believe that we are the only sufferers in this respect. Indeed, my investigations lead me to think that other denominations are being



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Buffalo Convention

affected quite as profoundly and as adversely as is our own in this matter. I think in our American Sunday Schools today we are facing the most critical period in the history of the Sunday School movement; we are fighting, really, with our backs to the wall.

WAR NOT SOLE CAUSE FOR DROP

I say that the number of men we have sent out from our Sunday Schools does not account for the situation. I was visiting a prominent Sunday School some weeks ago, and in discussing this matter with the superintendent, he said to me: "We have had a loss this year of 102 in the average attendance of our school, and this loss has occurred entirely in our senior and adult departments." He said further: "We have sent so many boys to the war."

I looked at him a moment and then I said: "Luther, do you really think so?"

He said: "Oh, yes, I know so."

He was a very prominent business man. I said to him: "You think that your losses have occurred entirely in your senior and intermediate departments?"

"Yes, I know so," he replied.

I said: "Luther, if you did not know anything more about your business than about your Sunday School, you would go into bankruptcy in short order. You have a mighty fine secretary, and I have just been over his yearly records. These show that exactly 70 percent of your losses this year have occurred in your intermediate and elementary departments. The largest percentage of loss, with a single exception, has occurred in your beginners' department."

He replied, "You don't mean it?"

I repeated, "That is exactly what your records show."

And that is precisely what our investigation is confirming: That the losses in Sunday Schools are not confined to the upper departments; they cut straight down through the other departments.

I will tell you this: The reason for the present Sunday School situation, the responsibility for the present situation, is not to be laid upon our sons at the front but upon our workers at home. We have become so engrossed in war activities that many of our people, if they have not quite or altogether forgotten them, have so neglected their church activities that a slump is upon us all along the line in this department. It is because the Sunday School is a layman's organization that it is the first organization to be profoundly affected by this.

Now, I do not want to be much misunderstood this morning; I do

not want anyone to infer for a second that anything that I have said or anything that I may point out or shall say is intended for one moment to minimize the importance of war activities. God knows we are in this war, and we are in this war to win, and win we must, and win we will, God helping us. Now, not one whit less for the winning of the war, but a vast deal more.

But listen! What shall it profit, though a nation shall win a war and lose its own soul in the meantime? While we seek to win the war, we must not lose America to God. Not one whit less for the winning of the war, but a vast deal more for the winning of America and the world to Christ while we are doing it. We can carry on the two at the same time.

SERIOUS SITUATION FOR THE CHURCH

It is a very serious situation, not merely for the Sunday School; it is a very serious situation for the church of Christ. I know a great church in which in the last nine years' time the accessions to the church from the Sunday School outnumber the increase in church membership of that denomination by more than 300,000; that is to say, the number of Sunday School scholars who have been contributed to the membership of that church in the last nine years exceeds the net increase in church membership of that denomination by more than 300,000. I tell you that anything that vitally affects the Sunday School is certain to profoundly affect the church of Christ. It is a very significant thing that the increase in the membership of the churches of America last year, when we had the Sunday School slump upon us, fell 200,000 below their increase in 1916. The church of Christ rises or falls with the Sunday School. Never was there an hour when the church of Christ was more vitally affected by the efficiency of this organization than the present hour; and defeat in the Sunday School, if continued, spells disaster to the church in America.

Whatever vitally affects the church, profoundly affects the life of the nation. What has made America what she is today, thank God? When DeTocqueville was sent to this country in 1881 to investigate our institutions, he came here at the bidding of the French senate. He spent some months here and then returned to France and made his report. In his report, DeTocqueville, who has been called the greatest French statesman in the two senates, said this: "I went at your bidding to America. I ascended their mountains, went down their valleys, I passed down their thoroughfares of trade, I went into their commercial markets, into their legislative halls and their judicial courts.

Sirs, I searched everywhere in vain until I entered the church. It was there, sirs, as I listened to the soul-equalizing and soul-elevating principles of the gospel of Christ as they fell from Sabbath to Sabbath upon the ears of the waiting multitude, that I learned why America is great and free and why France is a slave." And the fine fitness of things was never more superbly spoken than by him in his report to the French senate. It is the influence of the gospel of Christ that has made America what she is today.

Listen! Any weakening of the church, any lessening of her strength, any decrease of her power, anything that in any way undermines the influence and power of the church of Christ, simply means striking a blow at America of more disastrous effect than any Hun could ever deliver. We must in this hour undergird America with the gospel of Christ and hold her in the armies of God.

NOT TIME TO SIT IDLY BY

You say that the business of America is to win the war! The business of America is to win the war, and the first business of America is to win the war—but listen! If the morale of our people is to be maintained at that pitch where they shall be willing to make the deep sacrifices that they are to be called upon to make to win the war, the church of Christ must not weaken, or that morale will fail. No, this is not a time to be at ease in Zion; this is not a time to sit quietly by and say, "It does not amount to much whether we make progress or no during the war." The church of Christ, if it merely marks time during the war, will find itself out of step with time when the war is done. I would to God, Mr. Secretary Lawrance, if it had not already been done—that before this convention closes it might send out some ringing challenge to the Sunday School forces of our nation to make one great tremendous advance beyond anything we have ever yet dared to attempt or dreamed of attempting.

When the Germans were making their first drive at Paris, and their victorious troops had swept across the Marne, brushed everything aside that lay in their pathway, and Paris seemed destined to fall, there was one French general whose forces had been in the midst of the wreckage, who, instead of retreating, sent this message to his superiors: "My right has been rolled up, my left has been driven back, my center has been smashed in, and I have ordered an advance from all directions."

That is what we need in this hour, that is what we need in this day: When our right has been rolled up and our left has been driven

back, the time has come to order a great advance from all directions. So far as I know, there is no body of Christian workers that can contribute quite so much to the strengthening of the morale of the church and the morale of the nation as this grand body which represents the Christian youth and maturity of America.

I did not bring these facts to your attention today to depress you. If I have done that, forget it. I have brought these facts to your attention that, seeing the situation, we may accept that situation as a great challenge from God and, accepting it in that spirit, I am fairly certain that the situation that is now upon us will become the incentive and the inspiration of one of the greatest forward movements in Sunday School and Christian work that America has ever seen.

THE PERSONAL ELEMENT IN CHRISTIAN WORK

By Robert E. Speer, LL. D.,

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WHEN our Lord called his first disciples he did not offer to make them great or rich or famous, nor did he say at first anything about making them happier or better men; he simply offered to make them useful: "If you will come with me" he said to them, "I will give you influence, you shall be 'fishers of men.'" There was a wonderful tribute in that method of appeal to the unselfish capacities of human nature. Jesus Christ evidently believed that the men to whom he made this proposition would accept it, and he was not disappointed. Again and again men achieve even the impossible, under the encouragement of Christ's assurance that they can.

Here at the outset he did not bid for men with any of the allurements or motives on which in our modern day we are so often tempted to think it is necessary to rely. He did not say to these men that they would become rich men if they would take his way. He did not say that their names would be known or that their lives would be happy and comfortable. Precisely the contrary. He assured them that if they came along with him they would find poverty and persecution; but also if they came along with him they would be men who should win their fellow men. With no offer of money or of fame or of any secondary enticement of any sort whatsoever, with the offer merely of the opportunity of living, personal service, Jesus Christ got his men and gave the world its saints.

This ideal that he held up before the minds of these simple men, who were his first friends, we know was the deliberately chosen method of his own life as well. There were no limitations in God that prescribed a particular form to the entire nation. Jesus Christ might have come into the world on any social level or with any human advantages that he might have chosen. Indeed, if we had been determining his ministry and his method for him, we would have chosen ourselves some definitely different way from that which he chose for himself.

THREE METHODS OF CHANGING WORLD

There are three great methods of changing the world and of accomplishing desired results on which we depend today, some one of which or all of which, if we had been assigned Christ's part, we would most assuredly have chosen. If any man goes out into the world today to build a better order, to change human life and accomplish great and longed-for ends, the very first thing that he proposes to do is to lay his hand on power and legislation, to change the environment and the conditions of human life, to set in operation those tremendous forces that the state controls. There are multitudes of men and women all around us today, not of our fold, who tell us that human nature is all right, it does not need any inward change, that all that is necessary is just that the laws of the state should provide a different condition in which human nature shall unfold. There are others all around us today—and, alas, they are many times of our own fold—who believe that nothing great can be achieved without great sums of money, who even paraphrase the word of God: "Indeed, it is possible with God, but with money all things are possible." We don't even start off on any great undertaking today but we make our budget first and we say: "Yes, this can be done if we get the requisite sums of money with which to carry it through."

Then we say, if we wish to accomplish results we need, in the language of a great prophet, "The conversion to God of the money power," and we rely today not on money or wealth but on organizing power. The great men of every sphere of life in the modern world are men of organizing skill. The great business world and war itself has become a great organizing scheme. We start out and try to find leaders, men who know how to adjust and manipulate men, how to adapt things to the great ends that are to be accomplished.

I do not say that we do wrong in trying to capture for the kingdom of God legislature and money and organizing power. But, my friends,

it is a wonderful thing, as we look back across the years, to see the Lord Jesus Christ coming into the world to do his great work and to note that he passed deliberately by every one of the three great methods of influence upon which you and I have come to rely. He might have used legislation if he had wanted to; he might have come as the son of Caesar, if he had chosen; he might have made himself a king. There was a day when they came to make him king by force, but he went out into the wilderness to escape their hands. He resisted every force to that end. He might have used money as he pleased. The cattle on a thousand hills belonged to his Father, and he might have gathered into his hands all the wealth of the world.

The curious thing is that the only reference Jesus Christ makes to money is half contemptuous. He never carried any of it, he left that to the least respected man in his company and when at last he died, he died with no money at all; there was not a penny to divide among his murderers; the only loot there was was one seamless white robe that he wore.

As for organizing power, he might have been the master hand of all history at organizing men. He needed not that anybody should tell him what was in man, for he himself knew what was there. There was no man who ever lived that knew men as he knew them, who could have arranged them as he could have, who for masterful power could have manipulated all the secret springs of human influence as he could have. He refused absolutely to do anything of the kind. Although his disciples pleaded with him again and again, he actually died at last without having lifted his finger to perpetuate his movement by organization.

I say the wonderful thing is that Jesus Christ deliberately rejected all those great methods of human influence and achievements on which we are accustomed to rely. What did he do instead? He simply walked to and fro among his fellowmen, telling his ideas about God and duty, gathering little children up in his arms and speaking very lovingly about them, opening the doors of the kingdom of Heaven to the souls of men, telling them what he had seen of truth and calling them with a voice which all his sheep recognized as the voice of the Shepherd that they had been waiting for, and at last, between two thieves, he lays down his life, and that is the end.

I ask you, my friends, was that the end of it? As we look back across the years now we see that that was only the beginning of it; that that quiet figure going to and fro, relying on no human springs

of influence or power, simply speaking to men about God and opening his soul to the divine friendship of men, had hold of the most powerful means of influence that men ever dreamed of. Out of that quiet life, doing nothing but wielding his personal influence, there poured great streams of transforming power which have been slowly remaking the world.

HIS FOLLOWERS HAD NO POLITICAL INFLUENCE

This ideal by which he lived was the ideal by which and for which he set up his church. He called simple men who did not have any political influence, who did not possess any power, the weak and the out-cast of the world, and he gathered them around him and he sent out those men with nothing in their hands except the truth, with nothing in their hearts except love, with no weapon whatever except their own lives, and he sent them out to remake and change the whole world.

As we come to the end of this convention, standing before those great tragic facts of which Dr. Blake was so lovingly telling us a moment or two ago, there is only one great lesson we need to learn, and it is this old central lesson of the life and spirit of our Lord and the purpose and the mission that he gave to those men.

We all know perfectly well what is said against this ideal of the use of life alone,—just the naked souls of men and their pure and untrammelled loyalty, their knowledge and devotion to truth as the one weapon by which they are to conquer the world. It is said on every hand, regarding it, that it is all nebulous and intangible. One hears it every day as he goes up and down among the young men of the land and tries to call to the great spiritual ministries of humanity, that it is all nebulous and intangible. You speak to them about being surgeons and cutting up a human body, about being engineers and building great buildings or bridges that you can touch with your hands or see with your eyes, and that seems to them to be an absolutely intelligible and rational motive; but this business of just going out with your soul, that you can't see, to another man's soul or a little child's soul, also that you can't see, and trying to influence that soul with truth, that also you can't see or weigh, that seems to men today to be an absolutely unreal and nebulous proposition. I know that there are thousands of young men who are turning away from the Christian ministry today and from the great fields of unselfish spiritual service just because these seem to them to be absolutely unreal and intangible and make no appeal to them over against the great material possibilities of our modern world.

Or, it is said regarding it on every side, that there is no money in it. That is a very fatal objection today. I was in a minister's home only a little while ago, and I was asking the mother of the home what her boys were going to do. She said, "Well, Mr. Speer, I will tell you one thing they are not going to do, they are not going to follow their father into the Christian ministry, there is no adequate financial support in it."

We know how all across the life of today, if a thing does not have any substantial, material return in it, it cannot appeal, there is no money in it. No, there is no money in it. There was none in it at the beginning. Peter and James and John made nothing out of it. Oh, there was one of their number that made a little out of it, thirty pieces of silver, but on the whole it was not a very satisfactory bargain, and he threw his money away and went out and hanged himself.

THE IDEAL IS TRULY DIFFICULT

Or men say once more in regard to it, and we hear it on every side: "The ideal you propose for us today is an incredibly difficult one. If I work with things and waste the stuff I can replace it, but if I work with human lives and mar the stuff I work on I can never replace it again." It is even so.

Or they say regarding it: "It is the most costly ideal of life." If a man is to be a lawyer or doctor or business man there will come strains on his sympathy now and then, but no such strain as will come upon him if he follows the ideal of Christ, of living by his life, with his life, for life alone. It is the costliest ideal by which life ever can be lived. Somebody asked Hogg, the founder of the Polytechnic Institute in London, who had spent three or four hundred thousand pounds in establishing that great enterprise for the redemption of the street life of London, "Mr. Hogg, how much did the Institute cost you?" He replied, "Oh, not very much, simply one man's life-blood." That was all that the work of our Lord cost him, just one man's life-blood.

The ideal that I am speaking of, the ideal by which Christ lived, for which he is calling men to strip themselves of everything else on which they lean and live by, that ideal is the most costly ideal by which men and women ever have or ever can live, but it is not any different in that regard from all the best things that there are in life. Motherhood is the most painful thing there is in the world, and the motherly education of a child is the most extravagantly costly thing and form of service that is known in the world. It is the costliest thing of which men and women can dream, this that I am speaking of:

That you and I should turn aside now from our reliance on mechanism, on organization, on any external forms of influence, on money, and that we should go back, with absolute, complete confidence to the method which our Lord himself pursued; just taking the love of our lives, leaning on nothing else and going out to catch men and women and little boys and girls. These things do hold against this ideal. But mark, on the other hand, this is the one powerful way of using life and moulding the world.

The satisfactions that come—there is not a heart in this gathering this morning that does not know of them—from following in the pathway in which Christ went, and working naked-handed with the tools with which Christ worked, are satisfactions with which no gains that the world can offer can ever compare. It is the enduring and the abiding use of life. The man who works on material things turns out a product that cannot survive the short life of those material things; but the man who does his work as Christ did his, amid the invisible, he is working on values that last beyond the twilights of time.

All that you and I have built into a child's life, into a human life, into a great spiritual fiber, that, in the end, is the only reality of human society; the method of our Lord, so impotent and so futile as it seemed when he was here, we see now to be the one way of changing and re-creating the world, and never did we see it more clearly than we see it this day, for after all life and life alone can remake our world. We can put into words the new political and social order which must come after the unmeasured sacrifices of this great struggle, but words can never bring in that new day. Life has got to be lived into those words to give meaning and reality to the new order of which we dream. That new order can come only as new men and women become the citizens of it, and those new men and women can only be made and found and won as life goes out from us in their finding and in their making.

WHAT ONE INDIVIDUAL DID

Joel Stratton goes down the Boston streets at night, and coming towards him a drunk reels down the gutter, despised by all other passersby, but Joel Stratton stops and puts his arms around the reeling figure to steady him a moment, and then the word is uttered that begins a new career: "My friend, Jesus Christ has a better life for you than this." As the life passes that night in the Boston gutter from Joel Stratton's soul, John B. Gough becomes no more a reeling derelict down Boston streets, but goes out kindling fires that shall not die down until their blaze brightens the judgment day. Today, as through

all the years, life must go out of life into men. Today, more than ever before, that appalling wrecking movement of which Dr. Blake spoke must be checked, not for our day only, but for the day that comes after this day, in order that now, in these little lives slipping between our fingers, the men and women must be clutched and raised up who will take the places that we are leaving vacant all too fast, and become the men and women who shall make that new day. Can they be found except as life finds life?

I say that the one great lesson that you and I need to carry out from this convention—and would to God we might be made each one of us a tongue of fire to blaze that lesson across our land today—our one great need is for life laying hold on life by the life of Christ to the life of the world.

We have been reading the misleading signs all around us these days: "Food Will Win the War—Ships Will Win the War—Bonds Will Win the War." Well, the war cannot be won without food and ships and bonds; but what is the food needed for but to feed men, and the ships but to transport men, and the bonds but to equip and maintain men? It is men and only men that can win the war, men and only men that can build and give life and life alone. By life the Lord did his work, by life he laid hold on the world's death to lift it up into the life of God. There is no other method for us today except his own.

Would that in these last moments, before we pass out, we might be quiet enough, amid all the tribulations and noise of our inner life, to give him a chance to call in the same way, to the same motives, by the same appeals, as in those old days when men heard him say,—and we surely hear him saying it here and now,—“If you will come with me, I will make you what I myself have been: A giver of life to the world, a winner of life to that kingdom which we are to live and to die to bring in, the kingdom that is righteousness and peace and joy, the kingdom of the dear Lord who is calling to us again today.

THE BIGGEST THING IN THE WORLD

By Bishop James Atkins

I AM very happy to be at another convention of the International Sunday School Association. One of the grounds of this is the remembrance I have of the life-long benefit which I derived from a meeting which I attended when I was quite a young man, away back in 1875. I was a delegate, a right young preacher, or threatening to be

a preacher, at that time. I was there in the company of, and in a sense in the companionship of a coterie of the greatest men who have ever worked on the American continent.

There was Dr. Shaw, who served for forty years; there was Dr. Thomas Gard, a very brilliant man and rapid speaker, and about the most brilliant speaker I have ever heard, who afterwards went to California for his health and died there; and there I met Dr. John Fisk, then a comparatively young man and in the very vigor of his physical and intellectual life. I also met there H. Clay Trumbull, the real founder of the Sunday School Times, and B. F. Jacobs, the founder of the Sunday School lessons, and other wonderful men; and just by their personality I obtained primarily the great idea of the Sunday School and its destiny in relation to the church of Jesus Christ; and not a day from that day, in 1875, till now has my life and work been uninfluenced by the pressure brought to bear upon my mind and heart in association with these mighty men. Now, I doubt whether any similar convention from that day to this has failed to cause similar results in the minds and hearts of the younger men and women, upon whom has been placed the responsibility of this great work. It is, my dear friends, the greatest work in the world. I do not hesitate to say that when I dropped out of the Sunday School editorship and went into the Episcopacy, I left a great work. I had that work until they called me into a higher work; but the Sunday School is the greatest work that Jesus Christ has to do in this world. It alone promulgates and exemplifies the one doctrine of Jesus Christ by which the Kingdom of God can ever be established in this world.

Jesus himself never intimated that it could ever be done otherwise. He never intimated, by anything he ever said or did, that there could be a conversion of an adult generation from sin and unrighteousness, from the power of Satan to God; but he did say that it could be done by a process beginning in childhood and continuing to manhood and womanhood; that we can take any child and make of it what we will by God's grace and help. That is the doctrine of Jesus Christ, and it is the only doctrine of Jesus Christ with reference to the establishment of the Kingdom of God among men; and we see how natural and normal it is. If we take hold of the child in due time, he will come to maturity along the lines of a normal development prescribed by the ideal unto which he is developed. It must be so. It is the church's place, therefore, to take hold of the child in the cradle and keep him in the Kingdom as he comes on up to manhood. That is the greatest work that the church of Jesus Christ has to do.

There is another thing that is important in dealing with the Sunday School question, and that is that we have skilled workers. There is nobody else to do it. The importance of the work grows very rapidly. There is nobody else in the world to prepare skilled workers other than the Sunday School. The great universities can go to great universities and get teachers, and the colleges and high schools can do the same, and all forms of schools for human education can do that; but the Sunday School must make its own skilled teachers or it cannot possibly have skilled teachers.

Did you ever stop to think about the fact that the Sunday School is the biggest thing in the world in its number of purposes and operations? Did you ever stop to think that all the brotherhoods and sisterhoods, all forms of fraternities, sororities and lodges, and everything else put together, all together they are not a drop in the bucket compared with the Sunday School. Take all the teachers that are teaching all the things in the world, and they are not a drop in the bucket as compared with the number that are teaching the Sunday School children and youths of the world. And another thing I may say to you here is that the biggest-headed and biggest-hearted people in the world are those who are working at the Sunday School job.

GERMANS TRAINED A WHOLE NATION

I want to call your attention to the greatest Sunday School lesson in the world. You will recall very readily a few years ago the twenty-seven nations that came to be the present united Germany were a home-loving, home-honoring, home-keeping, tender-hearted folk. Ever since 1871 you have seen the transformation of that country into a universal military camp, fighting for what? For the subjugation of mankind; not to the old ideals of the Germans; not that for which Martin Luther lived and died; but for the purpose of establishing a kingdom of man in this world in which we live, in place of a Kingdom of God. I say this is the greatest Sunday School lesson in the world. And the church of Jesus Christ can be made what we want it to be. In other words, we can make it what we want it to be through the help of God, through an educational system; and if that is not brought to pass; if it is not brought into that condition, the fault will not lie in the degeneracy of human nature—let the old theologians say what they please—it will not lie in the degeneracy of human nature! it will lie in the degeneracy of fatherhood and motherhood.

There never was such a time as there is right now for Sunday School workers, in all the history of our nation. This is a most su-

preme opportunity. In the first place, you are making a generation right now—this very company of teachers and workers—you are making a generation that, within a very few years—I should say from five to seven years, or, at the outside, from five to ten years—will be in charge—religiously of the civilization of which we are a part. Now, what kind are they going to be? The determination lies with you. Sometimes you will find, no doubt, a superintendent who says: "I cannot attend to this kind of work because they put more on me than I can handle." Gentlemen, you are not obliged to do anything that brings you into conflict with the service of Jesus Christ in dealing with the generation of which we are a part; and there is, therefore, no excuse for us, under all our enthusiasm and patriotism and devotion to the great cause in which we are all engaged, and in which many are dying; with due respect and regard for all that, there is no excuse; we must take care of the rising generation as a trust committed to our charge.

There is a deepening sense of self-sacrifice which is the largest hope of the race. Calling on people here and there and yonder for everything—and it makes self-sacrifice to meet all these demands—yet the fulness with which our people are meeting them indicates that they are relishing the opportunity of laying upon so noble and magnificent an altar the achievements of their past lives. I see coming a qualification for men of seeing and realizing the meaning and sacrifice of Jesus Christ as they never saw and felt it, or could in any other way. Therefore, we should utilize these opportunities to bring our young manhood and womanhood into downright fellowship with Jesus Christ in his sufferings for the salvation of men.

THE SECOND LINE OF DEFENSE

By Miss Margaret Slattery

IT was a New England day, a glorious New England day, the most wonderful thing in the world, an October day. We went out from the North station. We hurried along by train and you could see little boats tugging at anchor, wild to be free. After awhile we stopped at a little town, where I left the train, and in a minute or two I noticed that all the windows in the cars at the back of the train shot up instantly and out of every window popped a head with a round, white cap, and a score of boyish voices called out: "What is this town?" I told them and they laughed a good, hearty laugh. While we stood there, they began to sing. They did not sing very well. They needed

a leader. But the words were mighty thrilling. "We are going over; we are going over, and we won't come back till it's over over there." And then the train started. Every man took off his hat. Every woman wished there was something she could do. She could not show the tears that were her expression of her feeling. We stood on the platform until the last car was out of sight and we heard the echo: "Won't come back; won't come back till it's over over there."

HAS A CHALLENGE FOR US

The first line of defense—glorious, wonderful, incomparable—the first line of defense. I have no word for it save a word of cheer. I have no challenge for it. It challenges me. I stood on the sidewalk and saw this army in khaki and blue pass by and said in my soul: "What have I ever done in my life that they should go out to die that a great world may be mine?" I have no challenge for it; but I have a challenge for you. When they walked down Fifth Avenue that day, in khaki and blue, heads erect, I was interested in them, but I was more interested in what I saw packed on the steps of a great public building—five thousand children from ten to twenty, each one with a flag; and when the men in khaki passed by that great building, all the five thousand waved their flags and the men in khaki dipped their colors in response.

I am looking tonight at these two lines, men and women. Look at the second line of defense, the children and the youths of America; for the democracy of the world may be indeed one, but in the days to come, when the days of the war are passed, alas for Britain and France and America if, having dearly bought democracy, there are no armies prepared to receive it; no hearts to understand it; no consciences great enough to perpetuate it; no minds large enough to receive it—the second line of defense.

There are four groups of people I call upon tonight to stand in judgment with me in this play, and the first group I call upon I touch only for a moment, because they are not here in large measure. They are the business men of America, without whom nothing can ever be done, upon whose shoulders rest tonight the responsibility for all America is and for all she ever will be. If there is a business man here tonight, he may shirk his new responsibility, but he cannot escape it. What the world is, he makes it; what the social conditions are, he determines; what the housing problems are, he decides; what the hygiene of cities is, rests upon him; what the politics of the nation shall be, rests upon his shoulders; whether America profiteers and is

lost or, self-sacrificing and glorious, goes the way of her first line of defense, depends absolutely upon him; no church is great enough to get by the business man of today; no educational system can get past him; no woman's clubs can touch him; no wives or mothers or little children can ever aspire to anything great unless he will let them. All that America tonight is rests upon the business man of America, and all that she is not rests upon his great responsibility.

THE BUSINESS MAN WHO SELLS HIS SOUL

He is of many kinds. He is the man who, for special privilege, sells his soul; he is the man whom I hate with all of the hatred of a soul that longs for justice for childhood; he is the man who profits in flesh and blood; he is the man who declared in Washington—thank God there were four who would not declare it—that the child labor law was unconstitutional, and set free again little 8, 9 and 10 year-olds to spend their flesh and blood in making gold for him. I see the long line of heroic and splendid business men who in this hour are bearing unspeakable burdens, who are struggling, striving and staggering under weights we cannot understand; there are problems and perplexities and complexities in this hour that knock out from all business its very foundations, and new foundations must be laid—such a business man I honor with all my soul, with the deepest respect. I say to these two, as they stand side by side: "You who exploit weak womanhood, who make a livelihood and more out of the blood of childhood, you have no place in a democracy; it is not fair for the honest, clean, high-minded, splendid and unselfish business man to have to compete on an equal platform with you."

I am all mixed up economically; I don't know what is essential and what is not essential, and I don't attempt to judge. But I know there is one touchstone in America today that solves all problems, and only one touchstone, and that is "The good of the whole." When that touchstone meets a problem it can answer, and it alone. Everybody here tonight must put himself in line: "For the good of the whole I am nothing—for the good of the whole I speak or am silent—what special privilege I represent, what am I, in the presence of the good of the whole?"

PARENTS HAVE MUCH TO ANSWER FOR

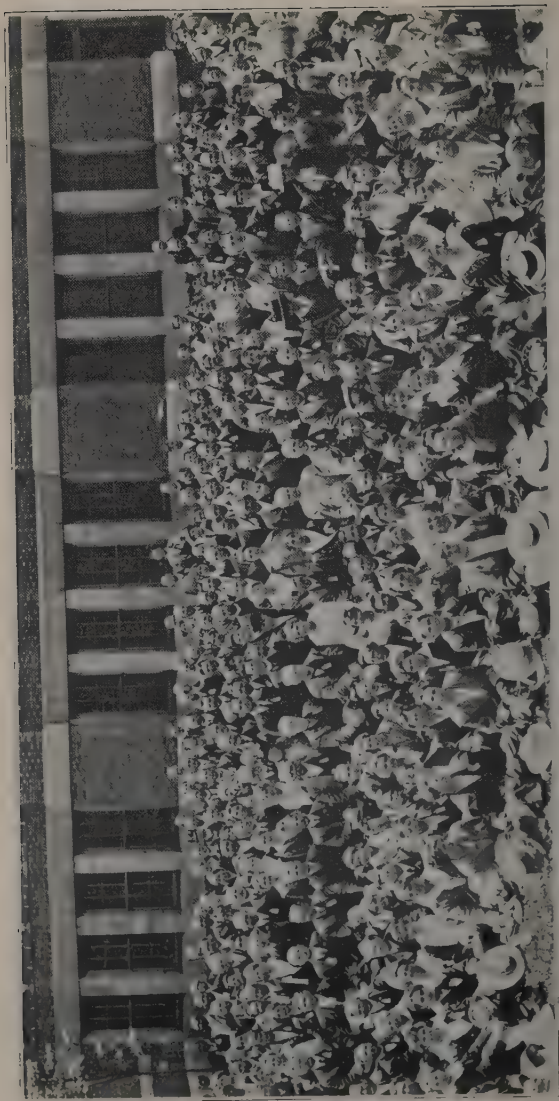
I summon to my side the parents. Sometimes I envy you, sometimes I pity you. Sometimes I think of you in another way. When I look at a baby six weeks old and hold it in my arms, I would not be

you—for none of the reasons you think. I would not be you, I would not dare to be you, some of you. How do you dare to call into life a living soul, to endow it with your limitations, physical, mental and moral?—to send it out to experience joy and happiness, sorrow and pain, to make it once alive, never to die again? How do you dare, for your own satisfaction and gratification, to call into life a living soul and then do with it what some of you do? How do you dare to call it into life and give it to a wicked city, with health conditions that are unspeakable? How do you dare let it live in houses not fit for animals to live in? How do you dare to tolerate the system which will deprive it of its milk? How do you dare to tolerate for a single moment a man who last week put half chalk water and half plain water and sold it for 17 cents a quart, that mixture, to little babies, when America loses now millions under 17 years of age, and he sent to their death or into poor, poverty-stricken, weak, anemic lives, the babyhood of two great wards? How can you live and endure it? Don't tell me you can't help it. Men can do anything, and also women; men and women can do anything in the world they want to, when they want to do it enough.

Don't tell me men cannot do anything. They can do anything they want; and when men do not have clean cities, it is because they do not want them. When men do not give us the educational system, secular and religious, that we ought to have, it is not because they cannot; it is because they do not wish to. We need a revaluation; and as I stand between the first and second lines, the challenge I send out to parents tonight is to pay as much for your child's mind and soul as you pay for the other things in life, and just give them an equal chance in a perfectly calm, every-day way, in your own home. Give them thought and the right treatment, for they do not spring up; they grow up. They do not happen. They are trained. Don't you dare to let me hear one of you say a word about the boys of today. I have heard you say what the boys of today are like. I know their faults as well as you. I know exactly what the faults of girlhood are today. Don't tell me that the girls of today are worse than the girls of the past. If you do not like the American girl of today, you made her. She is your property, and everything she is, you are responsible for. You had her when she was six weeks old, and you did not get her ready to be the girl that she should have been. And what I say of girls, I say of boys. Let the parents take this challenge home to themselves and to their churches, and the rest of your life give to your child the right to have mind and body and spirit developed.



Here they are! Nearly two thousand men and women from all parts of the country attended



the fifteenth International Sunday School Association convention at Buffalo, June 19-25.



They spread over so much ground that the picture had to be divided into three parts.

I now call on the next group. I will call on the greatest group of all. Oh, there is no word in the English language or any other tongue that I can use to say what I think about them, the most patient, glorious, self-sacrificing and the most devoted of all. I mean teacher. Teacher has to do so much. When Johnny's face is dirty, teacher has to wash it. When Johnny has any trouble or any question whatever, teacher has to answer it. Mother does not answer it. In the morning mother passes Johnny over to teacher for five hours a day, and when school does not keep, she is sorry. I have seen her turn Johnny over to teacher, and if Johnny did not come out all right, she blamed teacher; and she expects teacher to do it on half a living wage and keep up a high standard of living at that. She gives teacher about one-third of what they give to the day laborer in the streets. Teacher is supposed to have a long vacation. Nobody remembers that she is not paid for it, and she has to stretch her money over July and August and until the last of September, and there is nobody else in the world who could stretch their money from June to September and keep out of debt. But teacher does it.

CHURCH IN ACTION DESERVES PRAISE

I turn to the church. Remember I am calling the church now, not the minister. He is not the church, in spite of what you want to think. He is a member of it and a leader of it and he has only the responsibility that belongs to a leader and a member, and you have the rest. For the church in action I have no criticism. For the church in the hut, that peddles gum and chocolate and cigarettes and books and food and every other thing you can ever name, and then, as that man six weeks ago described to me when he came back, has the boys kneeling at night, under the roar of guns,—I say I have no challenge for that church in the hut, it is the church in action. I have no challenge for the church wearing the Red Cross tonight. I have no challenge for the church with the canteen; I have only a ringing cheer for the church standing with the girls in the munition factories, doing everything a girl needs to have done for her when she has lost all or is throwing all that she has into devoted service—for at last men and women are living what they said they believed; it is religion translated into action. I give it a cheer. It is not that church I am calling upon. It is, first of all, the church at home that is little, that is in branches, that thinks it is *the* church. Let me say, first of all, that I honor and love the church. I went into Boston at the end of the Y. M. C. A. campaign and I took out a list of the names of those who were con-

nected with the church in some way, and it was a pitiful little bunch that are not connected with any church that give any money; all the rest of those connected with the church gave it. I cancelled out all Red Cross workers who had no church connection whatever, and they were a pitiful bunch that I could count easily that were struck out, all the rest had some connection with the church. If you erase the church you would have left on the American continent not a single hopeful spot of light to guide through the darkness. I know its faults and its errors, and I criticise them, for I am in it. No one has a right to criticise what he thinks is wrong if he stands outside.

I see my splendid second line of defense: One country, one nation, one flag; and then I turn that splendid second line of defense toward the church, and what do they see? A broken and divided front, roped off into partitions, and those behind these partitions looking at the ones in the other partitions. How can I ask you, warm, glorious, breathing, full of hope and consecration, how can I ask some of these girls behind me, to meet definitely the call of the church, when it is a broken front? Understand me, I love my church, I think my own particular church is the greatest, the finest, the sanest and the quickest way to God on earth. I love its splendid democracy, I glory in its history, I would not be in any other church for anything in the world. If you don't say the same thing of yours I have no respect for you. That church that should gather us up and send us on together, why should it be separated?

SOME MEN AND WOMEN BELONG OUTSIDE THE CHURCH

Do not misunderstand me—I say it as clearly as I can—there are some men and women who must get out of the church if it is ever to challenge the second line of defense. I call on them. They are the men who are snobbish, complacent, contented, self-satisfied and smug. Let them get out. There is no room for them; they are the God-commissioned defenders of the faith. That is the way they style themselves. They sit with their lips tightly pressed together. They listen for a vocabulary. They listen for phraseology. They listen for words. If they do not hear the words, they shake their heads. Get out! God keeps his faith through the ages. He does not need you to be a defender of the faith. He needs you to be one who lives it, and if you live it, it won't need any defense at all.

Let me look at the women for a moment, the little women with shrunken souls and horizons, the women who are satisfied with themselves; the priggish woman. Listen, you who are virtuous women!

You cannot pride yourselves upon that because you never, in all your lives, have had a chance to be bad; you never had the temperament that was lured at every call; you were born with certain tendencies; you were sheltered in splendid homes. Get out of the church unless, with a great mother heart, you can reach out and fight for and love and accomplish the salvation of the women who are not what you are. Then the church will come into its own. Let all women get out of the church who get hurt, who have their feelings hurt. If you have feelings that get hurt, what is the gospel to you? Other women have died at the stake. It is not half as hard to have your feelings hurt as it is to be burned at the stake. You women who belong to the guilds, but who won't belong to missionary societies; you women who are interested in home missions, but not in foreign missions. Get out of the church! Come you men who are red-blooded and real, who live a real life, who do not know the meaning of defeat, because God has helped you and guided you; come on into the church for the sake of the second line of defense. Come you women who are willing to be one—not *The One*, but one—come! Oh, Church of God, arise! The second line of defense is outside the door! It will not wait.

Gather yourselves together! Look out upon life as it is today, with all its temptations, with all its lures, with all its environments, and with all its great challenges, and then stand up and join together, hand in hand, forgetting your special names. Stand as they stood at Verdun, when they looked out and saw the poisonous gas and bombs dropping at their heads, and say as they said, looking out into all the horror and challenge and difficulty of it, they said of the enemy "They shall not pass." In your own little town, if you are only one in a lonely prairie, get up and say to them "You shall not pass."

"OUR GOD IS MARCHING ON"

By Charles S. Whitman,
Governor of New York

THE fundamental issues of the war have been clearly stated many times, and by no one more clearly or forcibly than by the President of the United States. I apprehend that you will agree with me that no war between civilized nations is without great underlying causes; that the destinies of men have been frequently controlled by war and that every great conflict among nations has determined whether a higher or a lower philosophy of life shall preside over the future of the human race.

This war is nothing more than the ancient conflict of Greek and Persian upon a broader field. It is a struggle, as it seems to me, to the death between two radically different and inevitably hostile philosophies of life and of government. May I very briefly point out a few of the evidences of the impassable gulf which lies between our allies and ourselves on the one hand and our enemies—and the enemies of civilization—on the other, all of which are calculated to show that ours is the will to serve; theirs the will to power?

WHAT THE POTSDAM GANG BELIEVES

Here are a few of the utterances of the present Germany, not of the past, unto which the great empire and its people, as well as its rulers, have committed themselves. Those responsible for these statements, if not the duly appointed mouthpiece of what Dr. Henry Van Dyke calls the "Potsdam gang," events have proven them to be the thought of that gang. Listen. "It is a persistent struggle for position, power and sovereignty which primarily governs the relation of one nation to another, and right is respected so far only as it is compatible with advantage." Page 19, General Bernhardt. "An intellectual and vigorous nation"—page 28—"can experience no worse destiny than to be lulled into an insecure existence by the undisputed enjoyment of peace which weakens any nation or any people."

"Our people"—page 37—"must learn to see that the maintenance of peace never can or never may be the goal of any national policy." But the end all and the be all of a state is power." Those utterances characterize the policy and practice of Prussian militarism, even though they may now be disowned by the power that authorized them. Now, listen to a more poisonous utterance by the mouthpiece of modern German philosophy, taught in every school, in every university in Germany. This quotation I take from page 130 of the "Will to Power" of Frederick Nietzsche. "Christianity is a degenerative movement, consisting of all kinds of decaying and excremento elements. It is not the expression of the downfall of the races. It is from the root, a glomeration of all the morbid elements which are mutually attractive and which gravitate to one another. It is therefore the religion of Christ. It is therefore not a national religion, not determined by race. It appeals to the disinherited everywhere. It consists of a foundation of resentment against all that is successful and dominant. It is in need of a symbol. The symbol is the cross. It is in need of a symbol which represents the domination of everything successful and dominant. It is opposed to every form of intellectual movement, to all philosophy. It takes up

the cudgels, the religion of Christ, for idiots, and utters a curse upon all intellectuality. It is the resentment against those who are gifted, learned, intellectually independent."

CALLS CHRISTIANITY A LIE

That is the utterance of one of the chief philosophers of the people who in the words of their mad Kaiser had entered into an alliance, offensive and defensive, with Almighty God; a partnership between the Kaiser and the Almighty in which the Almighty is a silent partner. If that is not enough, listen to this further exposition. "I regard Christianity," says the great German philosopher, "as the most fatal and seductive lie that has ever yet existed, as the greatest and most impious lie. I can discern the lost sprouts and branches of its ideal beneath every form and disguise. I decline to enter into any compromise of false position in reference to it. I urge people to declare war upon it. The morality of people is the measure of all things. That is the most repugnant thing all degenerative civilization has yet brought into existence."

Now, ladies and gentlemen, permit me to read a few quotations from the other side. First is this: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness, and for the support of this declaration, with a firm reliance on the protection of Divine Providence, we do mutually pledge our lives, our fortunes and our sacred honor."

WHAT AMERICA PROFESSES

And again from the inaugural address of George Washington, "I dwell on this prospect with every satisfaction which an ardent love for my country can inspire. We ought to be no less persuaded that the propitious smiles of heaven can never be expected on a nation that utterly disregards rules of order and of right which heaven itself has ordained and since the preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered as deeply proposed, as finally staked on the experiment entrusted under God to the hands of the American people."

In the face of the philosophy which has brought the great German nation to the awful condition in which it stands today, you and I, looking back to the leaders who have made our nation great and kept our nation great, challenge the truth of the blasphemous doctrine taught on the other side of the sea.

Out of this awful welter of war which has now drenched the world in blood for three years and a half, there seem to me to emerge for the guidance of the American people certain very clear fundamental principles. First, there can be no peace by adjudication or negotiation. There can be no peace except by the sword. We are not in war simply with the mad ruler of Germany and his camp followers; we are in war with the whole German empire.

GERMANS IMPREGNATED WITH FALSE IDEAS

It is time to cease trying to distinguish between the leader and the led. The German people are impregnated with the false philosophy of their leaders, and we lose precious time by taking any other view of the grim business ahead of us. There is just one business now. Nothing else counts. This great nation of ours, with all of its people—we are devoted to the extent, if necessary, of every business, of every occupation, of every professional engagement, of everything else—the business of the United States is to win this war. One or the other of these conflicting world forces must ultimately triumph. There can be no peace for the world until the forces of absolutism are forever subjugated. Peace for us at the price of an overwhelming victory is now the only means for the preservation of civilization.

Your work in the Sunday Schools all over this great land of ours, all over this great continent of ours, is a never-ending mobilization. You must conduct the fight at home against illiteracy, against degeneracy, crime, avarice, sordid selfishness, treason and the philosophy which would warrant the murder of women and children to secure a place in the sun.

CHURCHES CAN HELP VISION OF FUTURE

May I tell you the dream of our future, in which I venture to indulge—I know you do. Nay, I will not call it a dream because you will make it, in the coming years, an accomplished fact, because the churches of our land, the great organizations and activities devoted to the religious welfare of our people, will make it an accomplished fact: Nowhere in all this land a single sane man, woman or child, of sufficient years, but who can speak and read and write the English language; no dirty, unduly ragged, hungry or physically uncared for child in any Sunday School or in any community anywhere; universal recognition that the state has claim upon the citizen; that every man, woman and child in the United States belongs to his country all the time and a systematic military training of our youth so as to give world high-

waymen reason to pause before they again regard a solemn contract as a mere scap of paper ; the science of teaching of youth high patriotic ideas, clean living, fair dealing, disinterested public service, economic independence and faith—absolute and undying faith—in the Lord God of Hosts.

We have sent forth our sons to fight for the things that are eternally and everlastingly right. We have the right as we do—and, oh, how we love to sing those words, and, oh, how we love to hear them—"I have seen Him in the watch fires of the hundred circling camps. Our God is marching on." And he is, my friends. The men who are struggling today in the ranks of the allies are struggling for the things that were taught the world by the peasant of Nazareth. Our God is marching on. And we have a right to comfort ourselves, as we send our boys to the sacrifice that may be, that the thing for which they are struggling and the thing for which they may be called upon to pay the last full measure of devotion, is a holy thing. We have sounded forth the trumpet that shall never call retreat. Our God is marching on.

A MESSAGE FROM THE FRONT

By Captain John MacNeill, D. D.

THERE is a striking paradox in the life of the American people at the present time. That part of America that is over yonder, in France, is living all the while at home, and that part of America that is at home is living largely over seas. I should not be able to tell you tonight how much and how often the hearts of the men out yonder turn back to the old homeland ; they wonder what you are doing tonight ; they see you in the house ; they picture you in the old home church ; they watch the kiddies go to school ; not that they will ever shrink from their duty ; they have gone to do it and they will do it clear through to the end. But their minds and their hearts go back again and again to the old familiar scenes, the mist upon the river and the sun upon the hill. I know that I am speaking tonight to an audience that is living largely overseas. From the day that the boys left our shores, our eyes have followed them, our imaginations have pictured them, our hearts and our hands have reached out through the vast spaces to touch them, and we would serve them directly, if it lay within our power ; and apart from their fathers and their mothers, their wives and their sweethearts, there are none whose hearts follow them with warmer interest or more prayerful anxiety than the vast

army of workers and teachers in all the Sunday Schools of America.

The Sunday Schools are serving the higher patriotism in creating and maintaining that idealism without which this whole brutal business of war for us would sink into the grossest kind of barbarism. I venture to say that in all the history of young nations there has never been anything finer than the sublime idealism that sent our men, first of all, crowding to the colors. In these three years and more there have been thousands of our youths upon this continent who have glimpsed something that has carried them completely out of themselves. In the presenting of this great crisis they have climbed to the awful verge of manhood within themselves, and through themselves they have felt the energy supplying the centuries, the first full blossom on the thorny stem of Time. They went out like the knights of old, following the Holy Grail. Over and over again I have said to myself, out yonder: "Surely they were great fathers who sired the sons; surely they were great women who mothered heroes like these." And I want to say tonight, ladies and gentlemen, that so long as the idealism of these men shall survive, they are absolutely unconquerable.

It is not alone in the idealism of our men, but the idealism of the nation, that we see the traces of this great service of the Sunday Schools of America. In going into the war, your nation and my own great empire have been utterly disinterested in the conflict and the sacrifice and the service to which we have dedicated ourselves in this struggle. Before God we are able to say that we have not wanted this war. When it is all over, we want no nation's money; we want no nation's possessions; we covet no nation's territory. We have entered the war with hands that are clean and, please God, we shall emerge with hands that are clean.

GERMAN TRIUMPH WOULD MEAN END OF DEMOCRACY

That is the idealism that the Sunday Schools of this continent have been creating for the past three generations; that is the idealism that is over yonder on the fields of Europe tonight. Let there be no mistake; if Germany should win—which God forbid—it will mean the end of every right relation, of every national idealism, of every international integrity and of every social decency upon which the whole fabric of our civilization has been so painfully and anxiously built. In the event of a German triumph, democracy will vanish from the earth; the law of the junker will become the law of nations; man will be the prey of the stronger neighbor; woman will be the mere instrument in the continuation of the breed, the vassal of man's lust and man's

cruelty; children will be reared to be the fodder of cannon; liberty will be a thing to be knocked on the head if it asserts itself and to be sent to death if it dares to resist. And from all that there would be no possibility of appeal and no avenue of escape. No! No! men and women. Our liberties were purchased on the fields of Europe and America by the blood of our fathers and, please God, they will not be sold without the blood of our sons.

I appeal to you, therefore, to continue in that great work to which you have given yourselves; in the creation and the maintenance of the idealism that keeps the heart of this great continent young and free and strong; and you should make that your contribution to the higher patriotism of the land.

Let me suggest, in the second place, that in promoting the spirit of brotherhood, the Sunday Schools of America are serving that higher patriotism which always exerts principle above party. I am not now referring to any political party, but I am referring to any element of sectionalism that may threaten the solidarity of our national and international relations. The spirit of brotherhood is being created out yonder at the front in obedience to the great ideals that have been instilled into the hearts of our youths, and it is one of the great compensations of the war.

COMPENSATIONS SURE TO COME

I beg you to see with the eyes of faith, that out of the great conflict there will be some mighty compensations that will be well worth the price that we have paid for them.

In the last week of February it was my great privilege, through the courtesy of the American military authorities, to pay a visit to the American army in the field. I passed from General Pershing's headquarters clear up the lines of communication into the front-line trenches of the sector that they hold. No man—much less a Britisher and a Canadian—can travel those long miles and meet those thousands of men without having his heart greatly moved, and without sometimes having wet eyes and a shaking throat; for I saw in these men the vanguard of the great host that was behind them. In the marching of their feet I heard the trampling of the millions that are gathering so swiftly and surely to our side of the fields of France. I heard again the old slogan of Lincoln's day: "We are coming, we are coming, Father Abraham, four hundred thousand strong"; and I knew that it would not be four hundred thousand, but four million, if need be, and more.

The same great spirit of liberty that, one hundred and forty years ago, drove this nation from the side of Britain to achieve her independence—and rightly so—that same great spirit has drawn this nation back to the side of the old motherland again; and to the Sunday School workers and teachers of America I would like to make this appeal: There will fall to your hands, in the next five years, no more sacred and far-reaching task than to nourish and cherish that great spirit of brotherhood that has sprung up in the Anglo-Saxon world. To France, Britain and America—those three great democracies of the west—there shall be committed the security and the sanction of civilization for the future; and so long as they stand together, they will bind the peace of the world.

IT IS OURS TO SEE THE DEAD HAVE NOT DIED IN VAIN

I have not taken away with me many souvenirs of the war; but there is one that I should not like to part with. It is the bronze metal that was struck by the French government in commemoration of the great stand of the French Army at Verdun.

If you could see it, you would see the representation of the head of a beautiful girl impersonating and symbolizing the soul and the spirit of France. Her hair is tumbling down her neck; her steel helmet is on her head; the bayonet of her rifle is peeping through the shadow, and over her head is that memorable phrase, which was the watchword

Don't forget to plan for Go-to-Sunday School Day the last Sunday of each October.

of the French army all those months: "They shall not pass!" "They shall not pass!" For months France stood rooted to the ground and poured out the best of her blood to save liberty for you and for me.

There is a great and sacred trust that has been handed over to the Christian forces of this continent, and it is this: That the sacrifice of these illustrious dead shall not be in vain, and that there shall come great results from the conflict, that will insure the safety and the peace of the world in generations to come. So in the hearts of the growing boys and girls, and the young men and women of our generations, let us sow abroad this great message of brotherhood; let us attempt to understand our nations better than we understand them now; let us attempt to understand the spirit and the legacy of every other nation that is a champion of democracy better than we understand that spirit and that legacy at the present moment.

THE ARMENIAN TRAGEDY AND THE SUNDAY SCHOOL

By Dr. Talcott Williams,

Director Pulitzer School of Journalism, Columbia University, New York

TOGETHER we have prayed in the past to the God of peace. To-night we pray to the God of battle, the God of the battle of the Marne and the God of the battle of Piave, fought this week. And that battle has given infinite hope to those survivors of the slaughtered Sunday School of the Armenians, the Greeks and the Syrians in Bible lands. As I look over this audience I am aware that there is not one of you whom, as I speak, does not recall the name of some Sunday School scholar whom you have known, with whom you have worshipped; whose lessons you have learned, if it was a teacher; with whom you studied your lessons, if you were scholars, whose mother is not today worshipping the God of battles, ready to give everything, to make the last supreme sacrifice, for his land and freedom; but I speak to you Sunday School scholars, whom God in his providence has appointed in his stead to martyrdom.

Take those who have been slain from England, take those who have been slain from France, put them together, and they will no more than equal the million and a quarter—the million and a half—of martyrs, who, in the last three years, have been slaughtered in Bible lands, where Christ taught and where Paul preached. The stories of those massacres you have heard. I shall not enter into their history. I am not here to speak of those. I might speak myself, as a missionary's son, of those whom I have known; of the Sunday School scholars by whom I sat in my father's missionary station, and of whose death, after hours of torture, I have heard, who were offered their lives if they would deny Christ; and those boys with whom I laughed and talked, grown to men of my age, faced death and refused to recant and forget their Saviour.

GIRLS MARTYRS TO LIBERTY

I might speak of the mothers whom I have known, of the girls whom I have seen, who have grown to my age and then have wandered over the long stretch of deportation, as far as if the girls of this city were to start today and tramp from here through Ohio and Indiana and find themselves at last in the waste lands of the Mississippi. But I shall not put before you these horrors of the past. I ask you, instead, to look upon those who have been slaughtered and the two mil-

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lions who remain in hunger and want, their lives filled by bitter memory. I ask you to think of them as martyrs not only to Christianity, but to liberty; for every Armenian and Greek and Syrian who has fallen has fallen and been stricken because he believed in liberty. They are part of the gigantic plot by which eager and willing men have been willing to see twenty millions of men slain on the battlefields that they might have power and privilege and wealth. These men have died not because of quarrels between races; they have died not because of fanaticism; they have not even died because the Turk wished Turkey to belong only to the Turk. They have fallen due to the plans of the imperial German government, with whom we are at war. They have been deliberately put to death because they loved liberty.

The imperial German government determined to remove those who love liberty throughout the Ottoman Empire; and, therefore, Armenians and Greeks and Syrians have been doomed to death,—eight or nine hundred thousand Armenians, a hundred or two hundred thousand Syrians and half a million Greeks—and I ask you to remember that through all this mass there were not alone Christians, but thousands and tens of thousands and hundreds of thousands of Sunday School scholars, who were taught as you have been taught, who had read their Bibles and their Testaments, and who were led to death because they believed in Christ, the Son of God, in whom you believe, and who died praying to Christ and believing in the God of battles. Our sons are in the battle line not only to make the world safe for democracy, but to make the world safe for Christianity through all the Moslem lands. It is for that great cause that we are battling. It is in order that men may be safe to hold their own religion that we are fighting, as well as for the great issue of democracy against autocracy.

KEEP UP ARMENIAN AID

You are feeding half a million Armenians. I beseech you to feed these people. I beseech you, not only by your gifts, but by your prayers, day and night, that these children may be preserved; and I want you to cry to the God of battles, a God victorious, that he may make righteousness supreme and punish in his wrath those who did this thing; and I want to tell you that there is now abundant evidence that these massacres were planned in Germany; they were "Made in Germany." It is the purpose of the imperial German government that there shall be none who believe in liberty. That is a startling assertion. Through the Ottoman Empire they are massacring Armenians

and Greeks and Syrians, all those who believe in Christ and liberty. I ask your prayers and your contributions that there still may remain those who have suffered martyrdom that there may be freedom in those lands which we are going to save; that after the victory the churches which have been destroyed may be rebuilt; the colleges which have been wasted will be reconstructed; and the Sunday Schools which have been scattered will be rebuilt once more and call the roll as in times past.

WHERE ALL THE CHURCH IS IN SUNDAY SCHOOL

By J. G. Holdcroft,

Sunday School Secretary for Korea

PROTESTANT Christianity in Korea is one generation old. In that time 250,000 Christians have been won, three self-governing churches established, which employ 2,700 paid workers, ordained and unordained, laboring in 2,500 local churches.

But merely to have the people in church and Sunday School is not sufficient unless they are trained. And so the second period has been one of organization of those three churches and of their agencies. This period came into prominence in 1907 and has lasted until the present day. It has been less thrilling and spectacular than was the period when hundreds even thousands of souls were crowding to be born anew, yet it has been of no less importance.

As concerns the Sunday School in particular this period witnessed four great advance steps.

First: An interdenominational committee for Sunday School work was organized, which committee is even now developing into a Sunday School Association. This central committee prepares Sunday School lesson helps and other literature, aids all churches and missions in teacher training and in Sunday School organization, and seeks to promote the welfare of the Sunday School along all lines.

Second: An identical Sunday School standard has been adopted by all churches. It is not very high as yet, but is a vast improvement over none at all; and since Koreans like to do everything at once and all together, it has been widely adopted already.

Third: A host of teachers have been given a knowledge of the first two requisites for Sunday School teaching,—a knowledge of God and of his word, as good a knowledge as have our average American teachers.

Fourth: A real beginning has been made in training leaders in methods of work: how to conduct a Sunday School and how to impart that knowledge of God and of his word which they themselves have.

Even this much organization and training has changed our whole Sunday School life. When this period began, children were only partially separated from adults—twelve-year olds often sat in class with sixty-year olds. Nevertheless, such progress has been made that in every center there are schools well organized and carefully graded which stand as models for outlying churches and are visited, studied and copied far and wide.

CHILDREN ARE BEING CARED FOR

This is the children's day in Korea because childhood's rights and childhood's need are being recognized in the Sunday School. Buildings are being bought, built or remodeled to provide properly for the children and where expense forbids this the whole order of church services has in many cases been changed to secure an hour when the children can meet separately. Trained teachers of children are being eagerly sought, equipment is making its appearance and the whole church is keenly interested in the new life which has come in the children's departments.

But more than this: Through the agency of the Sunday School, the childhood of the nation is beginning to find its way to Him who said, "Let the little ones come unto me." You may have heard of Korea's "Heathen Sunday Schools" as they are called. Yet these Sunday Schools are Christian in the most glorious sense. They are established for children of non-Christian parents, themselves unwilling to come to Christ but willing that their children should attend Sunday School not knowing that "a little child shall lead them."

A heathen Sunday School begins anywhere where there is a teacher with the love of God and the love of children in his heart. It may begin in the shade of a tree in the summer time or in the home of a Christian. To it at first come a few little waifs. These are so enthralled by the story of Christ's love and by the gloriously colored picture rolls which come, through the benign agency of the Surplus Material Department, that usually the children themselves are the sufficient agents for bringing other stray bits of humanity with them the next week.

According to government ordinances now issued, all religious instruction, even in mission day schools, must cease by 1925. This means that the Bible must be dropped from the curriculum after that time; and brings up sharply the problem of religious education in Korea.

God may have something for us better than our fears but the Sunday School must be prepared against that day, to step in and conduct this biblical instruction on week days, outside of school hours, for the binding of these little ones to Christ. That it can be done is well illustrated by the remark of one of our leaders whose church day school had been compelled to disband and who when he saw what a good Sunday School could do, said: "Had we known the effectiveness of a thoroughly organized children's Sunday School, we would not have mourned so over the loss of our day school." Pray for the Sunday Schools of Korea that they may be prepared against that day. To do that work we need an adequate religious educational program for Korea, an organization that will enable us to carry out that program, and money enough to keep both the organization and the program up to the highest efficiency—and that is where some of you come in.

LINKING UP SOUTH AMERICA THROUGH STUDY OF THE BIBLE

By George H. Trull

SOMETIMES the question is raised as to the propriety of Protestant Christians sending missionaries to South America. We can draw our own conclusions regarding this when we face a few sober facts.

It should be said at the outset that Protestant Christianity does not go to South America to attack the Roman Catholic Church. It goes rather to South America to supply what the Roman Catholic Church has failed to give. For four centuries, the Roman Church has held sway in South America and today the continent is characterized as one "without a Bible."

The Roman Church does not teach the Bible in its churches. Religious instruction consists of the teaching of the catechism and sermons three or four times a year, attacking Protestantism and free masonry. No Sunday Schools are established by the Roman Church for the instruction of young and old in the word of God. There is no adult Bible class movement in the Roman Church in all South America. Dr. Lester, who for thirty-eight years has been a missionary in Chile, says he doubts if there is a single Bible class in all Chile in the Roman Church, and I doubt if there is a single Bible class in the Roman Church in all South America.

Many of the priests themselves are unfamiliar with the Word of God. A young man, who had been a student for three years in the Catholic Theological Seminary at La Paz, Bolivia, told a missionary

that in all that time he had not seen a copy of the Bible. A group of young men in training for the priesthood in another part of South America were asked the location of these words, "For God so loved the world that he gave his only begotten son." Not one of them could tell. Many of them had never heard the words before.

The priests have proclaimed that the Bible is a dangerous book. In the city of Bahia, Brazil, they told the people that they might better receive a rattlesnake than a copy of the Word of God into their homes. The priests have constantly persecuted those who distributed the Bible. I visited the prison in Callao, Peru, in which Rev. Francis Penzotti was confined in a cell known as "the house that kills." He was imprisoned because he held public services, giving instruction in the Word of God.

The Roman Church has forbidden the use of the Bible by the people and numerous instances are on record of where it has been publicly burned.

The twofold result of all this has been, that among the people of South America, there is, first, a dense ignorance of the teachings of the Word of God, and second, in many cases an absolute fear of the book.

It is amid such conditions that a great mass of South American childhood is growing up. They are taught that God is an angry judge who wants to condemn everybody. They are taught that Christ wants to punish every soul because of his sufferings on the cross, and all that prevents their being cast into inferno is the pleadings of the Virgin Mary.

They are taught that the saints should be worshipped and that they have power to perform miracles. Images in the churches and in the homes represent these saints. Among the children there is an actual belief that God dies every year on Good Friday. At Christmas, the image of Jesus is in their homes and candles burn before it. A missionary asked a little girl if the small silk dress she was making was for her doll, "O no, Senora, it is for our little God." (Latin-American Stories, page 45).

Religion as practiced by the great mass of people of South America, consists of form and ceremony, and has no relation to the spiritual life. Children are encouraged to be vain, deceitful, false and even impure. The principal of a secondary school for boys in one of the leading countries of South America told me that one of the most difficult things he encountered was to inculcate in the boys coming from the best families of the continent, the need of truthfulness.



EDWARD K. WARREN
President Fifteenth International Sunday School Convention

These are the sober facts that we must face, and you must judge for yourself whether South America, the continent without a Bible, needs Protestant Christianity, which offers the Word of God.

There is another great group of South American childhood that we should not forget, and those are the girls and boys among the pagan Indians of the continent who have never been reached by any missionary agency. In the Amazon valley alone, in Brazil, there are 373 tribes of Indians, among whom there are no resident missionaries of Jesus Christ.

Over against this picture of need and opportunity, I want to place another—the picture of Protestant progress. Dr. Thompson more than fifty years ago founded the first Methodist Sunday School in South America. The World's Sunday School Association now has a secretary giving his full time to the work of promoting Sunday School work throughout the continent. His task is a large one because just one of the ten republics of South America has an area of 245,000 square miles bigger than the United States, exclusive of Alaska.

In addition to conducting evangelistic services, Mr. Howard has been establishing standards for efficient Sunday School work and offering recognition for the attainment of such standards. Through his efforts, the beginners' Sunday School lessons have been translated into Spanish, and several books, including "The Elementary Worker and His Work," and "Learning to Teach from the Master Teacher." Twenty teacher training classes have been organized and the new directory of the local Sunday Schools of Buenos Aires lists eighty Sunday Schools, six hundred officers and teachers and nearly six thousand enrollment. Mr. Howard has held several institutes for Sunday School workers securing co-operation of all evangelical churches, and the result of his introducing up-to-date American methods is most gratifying.

South America is a continent without a Bible. North America is a continent exalting the open Bible. The best gift that North America can give South America is not capital to develop her material resources, but teachers and instructors of her youth in the doctrines of evangelical Christianity.

NEED AN IDEA FOR A SPEECH?

Read the summary of the address of Robert E. Speer on page 28. Five minutes or less will start your thoughts going.

THE SUNDAY SCHOOL AND THE NEW CHINESE DEMOCRACY

By Poling Chang,
Tientsin, China

THIS is my second visit to this country. Ten years ago I made my first one. I was appointed by the government as the representative to the fishery congress at Washington. I came to this country only last year, September. My stay in this country during these two visits do not amount to one year. The first time I saw some of the buildings that were built. I saw the material progress of this country and the intellectual progress too.

While I was studying in Columbia, New York, I suffered, as my fellow men in New York suffered, the "coalless days," the "heatless day" and the "wheatless day," and all these "'less" days. I noticed that the American bore all these patiently. They give me a great impression. I tell you why. Last time when I visit this country our country was an empire. Now a republic. You know they all say that a people, a republic, do not possess that essential virtue—what is it—patriotism, and they say that in the country, in the republican countries, you do not have good organizations, you do not have anything like Germany or Japan. While they have organizations like this, they say "The people of the republican countries are too individualistic." Well, I had this in my mind: I doubt whether China can be made a republic country, or not, I doubt. But after I saw this, I notice this: The people are well trained to be a citizen of a republic. At a time of need they will serve their country voluntarily. It made me feel that a republican government must exist in China, must stand in China, because it will make China strong.

When I saw the American giving their money to the Liberty bond—great cause—Y. M. C. A., War Savings Stamps and all these kind of things, I thought, as the people of other nations often think, "Are the American worshipers of dollars?" No, they give the dollars to government at a time of need. Well, it make me think, too, that if the people are well trained in this kind of form of government, well, in time of need they will help the government. But in spite of those things still I doubt now that this kind of movement simply is to fight other nations and it may not be the kind of movement that we need in the ultimate solution of this world problem. Fortunately I have been asked to attend many conventions. Now I notice that the American

peoples are not only the people who are willing to help the government to fight autocracy, but they are helping the people to understand the great truth which will ultimately solve the world problem.

When I was in the Chinese navy I thought that what China needed was men, not a navy. Well, you may say that China had the largest population in the world. Yes, but we need leaders. What kind? We need leaders to lead the people to make a new nation. So I resign from the navy; I start private schools in Tientsin, my native city. I had some of the American young men, college graduates, who help me to teach in my school. They were sent by John R. Mott, the Y. M. C. A. secretary. I admired their enthusiasm, I admired their willingness to serve, their love. I noticed that. Well, I thought myself that if I could get Mott's motive force in order to serve my country it would be a great gain. Well, I ask them "How do you get this?"

They said "We are Christians, we get this idea from Christianity."

I said "No, let me try from the teachings of Confucius, I can get these from the teachings of Confucius." So I study carefully. I had studied the work of Confucius when I was a boy, but I didn't understand it. I studied it, but at that time I couldn't get the power. At that time I saw the corruption of the officials of China because, as I said, it was an autocracy, they squeezed the people. I thought that this world was hopeless and helpless. So I got very, very pessimistic, and I was trying to kill myself even. Fortunately my friends came to help me, that is, these Americans. They said "If you study Christianity it will give you new light."

Well, I try to study, and they give me some books about Christianity, and at last they give me a book called "The Life,"—the life of Jesus Christ. Well, I accepted the life, accepted the divinity, but the miracles, I couldn't believe that. At last a friend of mine, whose brother is here tonight, Mr. Gailey, Y. M. C. A. secretary, a very tall man, big man. He said "Oh, John, if you want to understand the teaching of Jesus Christ you have to pray." I said "I understand prayer, but I don't believe in it." He said "If you don't believe in prayer you can't understand." * * * *

I know what China need. Do we need natural resources? No. You all know that China has abundant natural resources, abundant. Men, labor? No, largest population in the world. What we need? The light, the truth. The truth make man free, isn't it? Make man fine. That is right. If we have that we have everything. We must have power. What power? You may say "Buddhism." No, left nothing in China except superstition. Confucianism is not diametrical-

ly opposite to Christianity, but it is different in degree, not in quality, not in amount, it does not have enough force to make the people. So we need Christianity.

My object in coming to this country this time is to study education, education in the large sense, not only the education of the public schools but religious education as well. We come here to study your system of education because we take you as our big brother.

The Sunday Schools have been doing a great deal since the revolution. Dr. John R. Mott and Mr. Eddy have been going to China to hold mass meetings, and thousands upon thousands of school boys joined our Bible classes. Sunday Schools ought to be larger in China so as to get the news and give the primary and school grades the news. Mr. Mott and Mr. Eddy give their speeches only to the students from the high schools, not the primary schools. If the churches and some organization can be organized so as to hold Sunday Schools or Bible classes for their students, then we can do a great deal—because in China doors are open, the people are willing to learn.

PRESERVING THE SAMARITAN REMNANT

By E. K. Warren,

President International Sunday School Association

IF there are any particular persons on earth whom our Saviour honored when he gave the parable of "The Good Samaritan," they are the Samaritans. That story has been told of that Samaritan from that time to the present, and will be until the close of this world's history, the story of brotherhood.

The Samaritans consider me their friend. They are under the care of a committee of this World's Sunday School Association, and I happen to be chairman of the committee. They are under the care of another committee that is proud to do for them and is trying to do for them. About three years ago we had a census taken of them—there never had been a census taken of them, and there were only 163 people in the community, more males than females. They lived at ancient Shittim, and they observed the Feast of the Passover on Mount Garizim, just as they did when Joshua took them across the river and they entered the Promised Land. There they are. Do you know, the Lord is making good his promise to Abraham when he took them out of Mesopotamia? They are a wonderful people, whether called "Jew" or "Samaritan." About 2,000 years ago the northern part became split up because a family split and a

young man would not pay his father and went his own way, and it split a great nation into two kingdoms. The northern portion was taken captive into Assyria. They took prisoners and among them took the priests. But the priests were soon sent back. That was the return of the priestly portion of the Samaritans. There they have lived all the 3,000 years since that, and 1900 years since the talk with the woman at the well.

When the war broke out and the Turks were in the war, they drafted all the young men of the Samaritan remnant, twenty-four in number, who were subject to military duty. It was the first time that the Turkish government had drafted the holy men. The high priest wrote me, "Mr. Warren, it is the beginning of the end of our nation. Can anything be done?"

I at once wrote to Morgenthau, the ambassador at Constantinople, and he replied, "Mr. Warren, they have taken all the holy men, and nothing can be done." That was nearly four years ago. How many of those twenty-four young men do you think would be alive two years after that time? You would say none. Twenty-four of them were alive. God is working today. My last word in reference to them was

HOW TO USE THIS BOOK

Don't merely turn to the list of delegates to see if your name is spelled correctly; look the book over with the idea of marking portions that will most help you. Perhaps the table of statistics will give you ideas for several addresses, and two or three items for your state paper. Rapid perusal of the chapter concerning any division or department will renew your enthusiasm and stimulate your desire to work. The book is a mine of information and inspiration. Learn to turn to it every month at least.

a postal card from Switzerland about a year and a half ago, stating, "Mr. Warren, the young men you are interested in I saw recently, and they are well." That was written by a German, I judge, and that is all he could say. God in his providence is preserving those young people. They are prepared people; they have no printed language; they are scholars, they are clerks, they write. They have been taken into the civil service and are the clerks and writers for the Turkish people. Can He preserve? He will preserve.

BRINGING IN THE KINGDOM OF GOD

By George Innes,

Secretary Board of Trustees, American University of Cairo

A FEW years ago I was living in a small town in Minnesota. I was in the banking business, in the lumber business and in the real estate business. One night, about the close of the year I went to the bank. I knew what the profits of the lumber business were, because we had taken inventory and balanced up our business that week; I knew what the profits of the banking business were because we had figured up our profits that day; and it did not take long to figure up the land business. The thing that startled me, was the fact that the profits were larger than I had estimated they were going to be.

While I was sitting there and soliloquizing, a voice spoke to me, and I think it was the voice of God—not an audible voice—it spoke to me and said: "I gave you that." Well, I had not planned for him to be there that night. "Well," I said, "here is the Lord and he has made me a nice gift. What will I do? Well," I said, "I will thank God and then he will go away"; and I thanked God for this nice gift and then I said: "The rest is mine. I know where I got the rest. God did not give me that."

"Well," God said, "yes, but who gave you the power to do it?" And I said: "Yes, I guess that is right." So by that time the evening was all spoiled.

Then the Lord spoke on and said: "How many lines of business are you in?" And I said: "Three."

He said: "Just three? Just those three? Now, think of it; are you not in any more?"

I said: "No."

The Lord said: "Why are you not in the church business?"

"Oh, yes," I said, "I am in the church business; I am in the Sunday School. Oh, yes, I teach a class in Sunday School."

"Well, now," he asked, "what are your dividends in that?"

I said: "There were not any."

"No dividends in your church business?" he asked. "Why," he said, "you made a profit on your lumber business. You would not run it unless you did."

"Well," I said, "I don't think there are any in the church business."

"Well," he said, "why do you not run the church business like you do the banking business and the lumber business, and see what you are doing?"

And the Lord spoke to me and said: "There are a lot of people in this community who are not saved. Why don't you make a list of them and try to help them?"

"Well," I said, "I will do that." And the first name he gave me was that of a competitor. He did not make any profession of being a Christian.

I said: "I don't want to go to my competitor and ask him to be a Christian. Suppose I leave that name off and get some other name?"

But I was dealing with somebody now with whom I could not change the equation. So I left it on, and then I thought: "How will I approach this man?" Then the thought came to me that I had listed second a man who was employed in my lumber yard and I thought: Just as soon as I get to my competitor, he will say: "Well, what about this man who is working for you? Have you spoken to him yet?" I would have to say: "No." Then my competitor would say: "Well, why don't you speak to him? He is not a Christian, and he is working for you." Well, that was the trouble. He was working for me. That is why I did not want to go to him. You know, friends, I don't suppose I was much worse than the rest of us; but when we get actually down to the Lord's system, a lot of these things we think are inconsistencies, when we get into them, they look like sins, and we have just got to clean up.

The next day I saw the minister coming down the street—he had been there about three months—and I called him in and we talked about the weather and the affairs of the church, and I said to him: "How are things going?" And he said: "Oh, very well." I asked him: "Have you ever spoken to that man Charlie, who is working for me in the yards; have you ever spoken to him about joining the church?"

He said: "No, I never have."

"Well," I said, "don't you think you ought to?" He had been there three months and this fellow had been working for me three years. Well, the ridiculousness of the thing came over me and I said: "I think I had better speak to him first." Well, I did speak to him the next morning. He was startled when I spoke to him. I think if I had thrown a pail of ice water in his face, he would not have been startled as much as when I asked him to become a Christian. Isn't it strange that these fellows who sit alongside of us become startled when we ask them if they will become Christians?

His lips quivered and he said: "I am not good enough." And

that is another beauty of the thing. You just have to clean up and confess.

I remember one afternoon, coming home from a meeting—we had prayed with the men, and I think there were about twelve who made confessions; I was telling my wife about it, and she said: "Well, that is fine, but," she said, "do you know I have had a question to ask you, the last week or so, and I have not had an opportunity of asking you, and it has been troubling me. Our oldest boy"—who was then about five years of age—"asked me, the other day, 'Why can't you and father and me be foreign missionaries?'"

Well, that was a strange question to ask. There I was in business, getting along all right. There was no reason why I should be a foreign missionary. I thought: "How ridiculous of you to take that question to me. Why didn't you tell him?" But the reason I thought it was ridiculous was because I was beginning to see it was a little hard to answer. Do you think each one of you can easily answer a question as to why you do not go anywhere on this earth that God might ask you to go?

[As a result of a conference with his wife, Mr. Innes decided to take a trip around the world and that if the Lord indicated that he wanted the travelers to stay in a foreign country as missionaries they would do so, or would at home devote themselves to the Lord's work.]

Well, we made that trip around the world. I do not know that, had I seen heathenism in all its blackness; I do not know that, had I seen it in all its gangrene, that I could have faced these things before. * * * We came back. We said: "Now, it is not going to be an easy matter. It is all very well to say: 'You are going to do so and so'; but it would be quite another matter when the deciding of the whole situation came up; but it is another matter when the desire to come back comes on you." The only thing was to go on record. So we told our friends we were going into the missionary business.

I was raised on a prairie. I used to go to a little white Sunday School on the hill, a mile and a half away. I owe a lot to the Sunday School. I remember the Sunday afternoon I left that little church not to go back again except as a visitor, as I was going away to school; and I bade good-bye to a young girl who was going to India as a missionary. She spent seventeen years there and I spent that number of years in business and school. One day I got a letter from her. It was in 1907. She told me how happy she was in India. I was commiserating with her. I thought she had not ought to have gone. Shortly after

that I got a letter from a friend, that told me she had died; that a black smallpox had taken her away. It was only a year after that when, by God's providence, I found myself in India, and one day I went up to the place where she lived, among the Himalaya Mountains, in the valley of the Ganges. I said: "Is it in this place that she worked—this very desolate place—desolate by sin?" And I rebelled and said: "Any society that would send any young girl into this wilderness, that her life should be wasted, did wrong."

That day I took lunch with her friends in the mission, and they told me about her work. Then they led me out to the school-house where she had taught, and they asked me there to get up and speak to some sixty little boys that had come into the village to be taught; and the teacher said: "I would like to know how many of these little children have been brought here by your friend"; and out of that little group there were thirty-three who arose, that being one year's gleanings from seventeen years of harvest; and I said: "Oh Lord, forgive me for these seventeen years that are past. I would be glad if I could have shown such a result."

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Self-sacrifice will save the world.

CHAPTER III

REPORTS OF THE GENERAL SECRETARY AND CHAIRMAN OF THE EXECUTIVE COMMITTEE

FOR the first time in its history, the *International Sunday School Association* Convention as such is held in the Empire State; and yet, New York was its birthplace.

In the city of New York, in October of 1832, eighty-six years ago, was held the first *National* Convention in the United States. It was a good convention, too. It was the outgrowth of a conference held in Philadelphia, in May of that year, during an anniversary of the American Sunday School Union and the General Assembly of the Presbyterian Church. A resolution was adopted at that preliminary meeting, recommending that superintendents and teachers throughout the country give due diligence to consider the obligations of officers and teachers in the Sunday School. A committee was appointed to prepare a list of questions covering the entire range of Sunday School work. There were seventy-eight questions in this "Questionnaire No. 1." The following subjects were among those presented: Organization, Discipline, Visiting, Modes of Instruction, Union Question Books, Libraries, Superintendents, Bible Classes, Adult Classes, etc. Three hundred answers were received, many of them very full. These replies were bound together in a large volume of twenty-four hundred pages, which may now be seen in the library of the American Sunday School Union, at Philadelphia. Questionnaires had not at that time reached the *ad nauseum* stage. There were two hundred and twenty delegates present at that first Convention, representing twenty-four States and four Territories. The Honorable Theodore Frelinghuysen was the President.

The story of the intervening eighty-six years from that Convention to this one would make good reading. It would cover the most important period of Sunday School growth and development. It is probable that the Sunday School enrollment of the United States at

that time was considerably less than a million, for half a century later it was only eight millions. Within the last quarter of a century the Sunday School has had a new awakening. It is coming to its own. There never was such a day as this in the history of Sunday School work.

Our Association, now International in character, has come to the fair city of Buffalo to give account of its stewardship for the past four years—four years that have marked the greatest development of Sunday School ideals that has ever been known. We also come to plan for the future.

We are glad to come to the city of Buffalo. Her arms have been open from the very first, and her welcome is genuine and hearty. We accept the welcome in the spirit in which it is given, and are ready to undertake the tasks that await us.

BUFFALO COMMITTEE EFFICIENT

It is a joy to know such a committee as the one which has arranged for this Convention. Their names appear in the program and also the pictures of their Executive Committee. Mr. Leroy S. Churchill, the honored Chairman of this Committee, is an old-time friend of your General Secretary, a brother beloved and a prince among men. This Committee have been strictly "on the job," and have cheerfully and heartily undertaken to do everything asked of them. They have not failed in the slightest detail. Some of the very strongest business men of Buffalo are on this Committee. Their Executive Secretary, R. George Lord, is a man who gets results; not so much a man to bring things "to pass" as to bring things "to stay." He is an inveterate worker, and altogether a genial and whole-hearted brother.

All credit is due to the Buffalo Committee of One Hundred.

May I say also that one man on this Committee, Mr. C. H. Woodworth, is responsible in large measure for my being in the Organized Sunday School work. When I was obliged to decide between this and an inviting opening in another line, Mr. Woodworth urged me to choose this as my life work.

THE BUFFALO PROGRAM

The program for this Convention is built primarily around our Association. Instead of giving our Departmental Superintendents a very brief time each in which to report, and filling the program with miscellaneous topics, we are presenting the Association work as the foundation of the entire Convention. Our Superintendents will have

ample time to present their work in an address, besides making a printed report. This means that we do not have so many participants as we otherwise would, and yet, while this Convention is really two days shorter than the one four years ago in Chicago, there are sixty-six sessions held in all, including conferences, with over two hundred and fifty participants.

The conferences held during the afternoons are the backbone of the program. This is where we get down to real work. The main Convention is for general information and inspiration with great addresses on living themes, but the Conferences are the workshop. The program of this Convention far surpasses that of any former International Convention in its educational features. Professor W. S. Athearn, our Superintendent of this Department, has, together with his associate, Professor M. A. Honline, prepared a very strong general session and eight half-day conferences. These nine meetings alone would make a strong Convention. It is safe to say that we never have had so many educators and college men in attendance at an International Convention. They are drawn here largely by the educational program.

THEME, "THY KINGDOM COME"

At this moment of the world's history, when an entire continent is drenched with blood, and nations are fighting for existence, what more appropriate theme could be selected for this convention? "Thy Kingdom Come" means either the downfall of every other kingdom, or the bringing of that kingdom into accord with the kingdom of God. No kingdom can stand on earth that does not conduct itself in accord with the principles of the kingdom of God. "Thy Kingdom Come" means the doing away with selfishness on earth; means the bringing in of the righteous reign of Christ. We do well at this time to consider seriously just what this theme means for us in the trying circumstances in which we find ourselves. Surely our Mrs. Baldwin never made a better suggestion for anything in her life than when she suggested this theme for the Buffalo Convention, "THY KINGDOM COME."

THE PROGRAM COMMITTEE

The Program Committee who had the responsibility for arranging this program is as follows:

Fred A. Wells, Chairman.
Marion Lawrance, Secretary.
R. M. Weaver.

William N. Dresel.
Mrs. Maud Junkin Baldwin.
Walter S. Athearn.

William Hamilton.
Henry S. Jacoby.
E. K. Warren.
Ives L. Harvey.
W. H. Danforth.
C. C. Stoll.

W. C. Pearce.
Robert Cashman.
John L. Alexander.
E. W. Halpenny.
Leon C. Palmer.

This Committee has had a number of meetings, but most of the work has been done through correspondence on account of the difficulty in getting together and the expense of travel. It is not an easy task to get up a program for a convention like this. All the members of the Committee have rendered service in one way or another, and the outcome is really a very strong program, as I think all delegates will agree.

HOW WORK HAS GROWN

In my first report to an International Convention, at Denver, in 1902, I was obliged to report everything. One stenographer and myself were the only employed officers of the Association.

Matters have changed since then, and it is no longer necessary, neither is it proper nor is it possible, for me to report for our Association. Our work has become so departmentalized and specialized that it is quite impossible for any one person to keep in vital touch with all the details.

Instead of one secretary and one stenographer, our work is now in the hands of twelve specialists, requiring an equal number in the clerical staff. Our superintendents and secretaries are recognized in Sunday School circles as thoroughly efficient, because of their splendid leadership and ability. Each of them will be heard in this Convention, in address and conference.

This leaves us free to call your attention to the work as a whole and to some features of special interest, at most only touching the great field here and there.

In some ways this has been a more difficult convention to arrange for than any in the past. This is due largely to the fact that the mind of the people is absorbed in war and related subjects. The intensity of feeling during these great drives for Liberty Loans, Red Cross, Y. M. C. A., etc., has made it difficult to focus attention upon a Sunday School convention. Time and again, when we have had a speaker lined up whom we were anxious to hear, he has canceled his engagement to enlist as a soldier or Y. M. C. A. secretary, or in some department of war work. We rejoice that it has been so, for it indicates an interest in our Government and a wholesome determination

to do our part in this great warfare to make the world safe for democracy. Every one of us is a soldier or a slacker these days, and we are glad our Sunday School forces have been among the foremost in all of these patriotic enterprises. The advanced railroad rates, which went into effect June 10th, have also upset things mightily; nevertheless, God has been with us, and this Convention is a reward of faith and hard work.

OUR ORGANIZATION AND STAFF

During the last quadrennium it has been necessary, because of the rapid enlargement of our work, to reorganize in the interest of efficiency. The following outline of organization, after much consideration, has, therefore, been approved by our Committee, and is in operation.

The entire work naturally falls under three General Departments, as follows:

1. Education.
2. Field.
3. Business.

Each of these general departments heads up in a committee composed of specialists along its particular line, together with representatives of all the other departments and divisions represented in carrying out the departmental policies, so that all programs and methods of procedure are known to the representatives of all phases of the work before they are put into effect. The Superintendents of these General Departments are as follows:

1. Educational Superintendent—*Prof. Walter S. Athearn.*
Prof. M. A. Honline, Educational Secretary.

Professor Athearn is holding this place without remuneration only until we secure a superintendent who can devote his whole time to the work and be located in the Chicago office. Then Mr. Athearn will continue as the chairman of the Committee on Education. Our Association is to be congratulated upon having at the head of our Department of Education a man with the educational standing and vision of Professor Athearn, and we must do everything in our power to support him in his work in this department. He has devoted, and is devoting, great blocks of time to our work, and often at much inconvenience to himself, because of his deep interest and his faith in the possibilities of our Association along educational lines.

2. Field Superintendent—*W. C. Pearce.*

E. W. Halpenny, Field Secretary.

Mrs. Mary Foster Bryner, Auxiliary Field Worker.

In the organization of our work, the heaviest burdens have fallen upon the shoulders of our Mr. Pearce, who has maintained for several years the double position of superintendent of the Field Department and of the Adult Division, besides carrying the heavy business end of the Conference Point enterprise. He has now resigned from the position of adult superintendent, but yet his work is far heavier than one man ought to carry. We are hoping that, with the addition of new members to our staff, his duties may be somewhat lightened. His messages ring with fervor and with the impress of his devoted soul.

3. Business Superintendent—*Robert Cashman.*

Mr. Cashman has come into the position of business superintendent during this quadrennium, and his record fully confirms the wisdom of the choice.

The Divisions are named after those which are recognized in the local school and are as follows:

1. Administration.
2. Adult.
3. Secondary.
4. Elementary.

The Administration Division has to do with the general management of the school and takes in the work of pastors, superintendents and other officers and committees. The Adult, Secondary and Elementary Divisions deal with the work peculiar to those respective divisions of the school. The superintendents of these various divisions are as follows:

1. Administration Superintendent—(Vacant at present. To be filled soon.)
2. Adult Superintendent—(Vacant at present. To be filled soon.)
3. Secondary Superintendent—*John L. Alexander.*
R. A. Waite, Associate Superintendent.

Mr. Alexander is recognized in Sunday School circles as perhaps the leading representative of Secondary work in the field. Certainly no one has made a greater contribution than he to the work among boys and girls.

4. Elementary Superintendent—*Mrs. Maud Junkin Baldwin.*

Mrs. Baldwin has won her way into the hearts of the Elementary workers throughout the field, and is an adept for building great comprehensive programs for her division. It is no wonder that the Elemen-

tary Division is maintaining its record of the past and enlarging its work at the same time.

In addition to the above, there are certain features of the work which may be called special divisions, but which really fall either under Education or Field, or both. Two of these are:

Home Visitation, under the direction of *J. Shreve Durham*, and Work Among the Negroes, under the direction of *Rev. Homer C. Lyman*.

The Association is to be congratulated upon this splendid corps of workers. If our plans carry out and conditions permit, it will be materially increased in number within the next year.

No less faithful than those mentioned above are the members of our Clerical Staff in the office, whose names we gladly present herewith:

Mrs. S. A. Wilson.	Miss Mabel Reuther.
Miss Ada Rose Demerest.	Mrs. Electa M. Switzer.
Miss Irene Startup.	Miss Mabel Smutz.
Miss Esther Startup.	Miss Anna Schrader.
Miss Laura L. Oldenburg.	Miss Elizabeth Rohden.
Miss Laura Miller.	Miss Georgia Siverling.
Miss Jeanette Marshall.	Mr. Fred Lentzen.
Miss Anna Holmquist.	

Quite a number of changes have taken place during the past quadrennium in our International Staff.

Mrs. Zillah Foster Stevens, *Temperance Superintendent*, died December 3, 1915, and her place has not been filled.

Mrs. Mary Foster Bryner, our *Elementary Superintendent*, withdrew from that position in January, 1917, and *Mrs. Maud Junkin Baldwin* was secured in her place. *Mrs. Bryner*, however, has continued as *Auxiliary Field Worker*.

Dr. William A. Brown was given leave of absence this spring for a year to engage in the great campaign of the Methodist Episcopal Church. We are hoping he may return to us later on.

Mr. Joseph L. Garvin became connected with the Business Department on September 1, 1917, and did good work in the field, making friends for the Association wherever he went. On April 1, 1918, he severed his connection with us to take up religious work in the army camps.

ADDITIONS TO THE STAFF

Mr. R. H. Waite came to us in the spring of 1917, to be associated with *Mr. Alexander* in the *Secondary Division*. His coming was made possible through the generosity of *Wm. H. Danforth*. *Mr. Waite's*



FRED A. WELLS
Chairman International Executive Committee

large experience with the Boys' work of the Y. M. C. A. and also in the pastorate, fits him admirably for the position he holds. His work has to do chiefly with the Boys' Section of the Secondary Division.

Prof. M. A. Honline, of Bonbrake Theological Seminary, Dayton, Ohio, was added to the staff this spring, giving us one-half of his time. Professor Honline has given his life to religious education. He is a thorough student and educator, and an extremely valuable addition to our staff.

Mr. E. W. Halpenny was elected to our staff last February by the Executive Committee and began his service on half time the first of April. As soon as his definite engagements in Toronto are ended, which will be early in the fall, he will devote his entire time to the International work. This good Canadian brother is a valuable addition to our working force and comes with the experience of three successful secretaryships in the Province of Quebec, in Indiana, and the Province of Ontario.

Mr. A. L. Aderton, Business Manager of the New York Sunday School Association, comes to us the first of July as assistant in the Business Department. Mr. Aderton is a thorough business man and well qualified to take up the work of the position to which he is called.

An Administration Superintendent has been authorized by our Executive Committee. The salary for an administration superintendent has been generously guaranteed by Mr. and Mrs. J. L. Free, of Cleveland, Ohio. Mr. Free is a member of our International Committee and deeply interested in the work of our Association.

An Adult Superintendent has also been authorized by our International Committee and will be added to the staff, probably by the early fall, or before.

A Woman Associate Superintendent of the Secondary Division has also been authorized and will probably be added before long.

An Additional Field Secretary has been authorized by the Committee with the hope that he may take up the work in the early fall.

In addition to the staff we already have and to those in prospect mentioned above, we are hoping, as soon as we can find the proper persons and our finances will justify, to add the following workers:

1. *An Educational Superintendent* who can devote his full time to the work and have his office at the headquarters, operating under Professor Athearn, who remains as the chairman of our Educational Department.

2. *Several Educational Secretaries* on part time for research purposes, under the direction of Professor Athearn.

3. *A Secretary for Mexico.*

4. *A Secretary for the West Indies and Central America.*

5. *A Temperance Superintendent.* Our temperance work is now carried on through the divisions of the Association and is adapted to the various departments of the school. A really strong temperance program is being carried out, but for the purpose of promoting the temperance program of our Education Department, we need a temperance specialist.

6. *Missionary Superintendent.* Our missionary work is carried on as the temperance work is—through the divisions—and it is effectively done. The missionary policies are recognized as a part of the Educational program, which is made up by the Committee on Education in conferences with representatives from all of our divisions and departments. We need a missionary superintendent for promotion purposes.

Several Field Workers. We could use at least half a dozen additional field workers. Our territory is so large and the needs so varied that it is impossible for us to do more than a fraction of what is in our minds and hearts to do. We can only accept a small portion of the invitations that come to us for help. Occasionally, through a change of secretaries or for other reasons, the work lapses here and there. We ought to be able to throw one or two good workers into such a field to put it upon its feet again and start it on its way.

FINANCIALLY "OVER THE TOP"

For the first time in many years we are able to report at an International Convention, that all bills are paid and that we have no deficits of any kind. Every contribution made to our Association for a specific purpose is held in a sacred fund, with the cash on hand in the bank. Very much of the credit for this happy state is due to our business manager, Robert Cashman, who, though a young man, has developed remarkable ability in administering the business and financial features of our Association. We sincerely thank the many friends who have helped us.

We have much occasion for rejoicing and gratitude to God. A year ago we had an eleven thousand dollar note in the bank with several thousand dollars of fund-deficits. These are all wiped away, and we face the future full of hope and courage and ready to undertake a much larger work than ever in the past.

Our annual budget for the quadrennium just closed was about

\$75,000, though our reports show that the average amount of money that has passed through our treasury has been \$85,000 per year.

Now we are coming to you with a very largely increased budget. Our Board of Trustees have suggested a budget of \$150,000 a year, for the next four years. This budget is based upon the present and actual needs of our field, and has been worked out with care and accuracy. It has been passed on to our new Executive Committee for their approval, and then to this Convention for its endorsement. We have every faith to believe that you will approve it when it is presented.

It is understood that this budget is to provide, first of all, for the maintenance of our present work, and that all enlargements and new departments are to be taken on only as we have the money with which to do the work. For your information, we submit below the proposed budget:

1. General Administration	\$ 10,000
2. Field Administration	18,000
3. Education	14,500
4. Business Administration	14,000
5. Elementary Division	6,000
6. Secondary Division	18,000
7. Adult Division	6,000
8. School Administration Division	6,000
9. Home Visitation	5,000
10. Work Among the Negroes.....	6,000
11. Lesson Committee	2,000
12. World's Association	5,000
13. Publicity	2,000
14. Conference Point	7,000
15. Supply Department	6,000
16. Convention	2,500
17. Traveling Expenses of Committees and Secretaries.....	10,000
18. Work in Mission Lands	12,000
Total	\$150,000

This budget was adopted upon the recommendation of the Executive Committee.

Again the United States Government has called upon our Association to gather the Union and Undenominational statistics. This, of course, applied to the United States only. The work is rendered without charge so far as our Association is concerned, the Government simply paying the necessary expenses.

These statistics have been gathered, and are embodied in the reports the Government is sending out. According to these reports, there are Union Sunday Schools in the United States enrolling 707,351 members.

The financial measurement of a work like ours is not always accurate, and yet it does give some idea of the growth. The figures given below indicate the total amount of money received during the triennium ending with the dates indicated. All of these convention periods were triennial except the one just closing, which covers four years. These figures tell an interesting story:

1875—Baltimore	\$, 826.55
1878—Atlanta	1,626.00
1881—Toronto	3,493.64
1884—Louisville	10,503.51
1887—Chicago	9,273.70
1890—Pittsburgh	14,755.81
1893—St. Louis	19,454.27
1896—Boston	23,993.16
1899—Atlanta	38,006.79
1902—Denver	40,112.02
1905—Toronto	56,281.45
1908—Louisville	104,000.00
1911—San Francisco	171,890.40
1914—Chicago	165,591.13
1918—Buffalo	341,361.32

EVANGELISM HEART OF WORK

Our Committee on Evangelism, Mr. E. K. Warren, Chairman, has issued a number of very excellent leaflets during the quadrennium, and the subject of evangelism has been stressed, though not as much as it should be. This is the very heart of our work, and in the last analysis is the measure of our success. It is the harvest that tells the story.

While the Sunday School is the choicest evangelizing agency of the Church, figures seem to indicate that less than one-half of the Sunday School enrollment is ever won for Christ. That it should require four years of work for the average officer or teacher to bring one soul to Christ is lamentable, and yet this seems to be the case.

Your General Secretary has conducted within the past year and a half three "Sunday School Retreats," so called, of two or three days each. These Retreats are conducted wholly for the purpose of emphasizing the evangelistic message and deepening the spiritual life of the workers. They were held in Dayton and Portsmouth, Ohio, and Buffalo, New York. Prof. W. H. Griffith-Thomas participated in these Retreats and rendered choice service. Equipment and machinery is fine, but it amounts to little or nothing unless we can win these young lives to Jesus Christ and fit them for service. We are longing for the

day when evangelism will receive the attention that it should. When it does, we will have a better report to make.

SYNDICATE PAPERS REACH MANY

The Syndicate of Association papers has been reorganized, and is now upon a thoroughly reliable foundation.

The name of the International section of the syndicate is *The International Searchlight*. It is being received with increasing favor throughout the field, and is a very newsy and readable periodical. The International section is made a part of the State papers, and the printing is done by the Church Publishing House of Chicago.

The states that are now lined up with the syndicate are as follows: Alabama, Arkansas, California (North), California (South), Kentucky, Louisiana, Maine, Maryland, Missouri, New Jersey, New York, North Dakota, Washington (West), Washington (East), West Virginia, Wisconsin, with an aggregate monthly circulation of 65,000.

The International Searchlight, as well as the papers from the states mentioned above, are entered as second class mail matter. The circulation is growing continually.

GO-TO-SUNDAY-SCHOOL DAY EVERY OCTOBER

Every year Go-to-Sunday-School Day becomes more popular. If the reports that have come to us from various parts of the field are a fair indication of the field as a whole, the Sunday School attendance on Go-to-Sunday-School Day last November was several millions above the average. While many of those who come in response to a call of this kind are transient in their attendance, nevertheless a great many of them do remain. In some states the gain in Sunday School enrollment since they began to observe Go-to-Sunday-School Day is more than double what it was before. Kentucky deserves the credit for leading in this matter, for it was there that Go-to-Sunday-School Day as a State-wide movement was inaugurated.

Last year we undertook to observe a uniform day throughout the entire field, and thirty-seven states and provinces observed that day—the first Sunday in November, which was World's Temperance Sunday. When the day was set we believed it to be the best. It is now believed that the Sunday before World's Temperance Day would be better. For this reason Sunday, October 27, 1918, has been chosen as the next Go-to-Sunday-School Day, and all the states and provinces are urged, so far as possible, to co-operate.

One of the forward steps which our Elementary Division has taken is the promotion of continent-wide observance of "Children's Week." The campaign for the observance of this week has been received with great favor throughout the entire continent and the reports coming in are most encouraging.

The aim of "Children's Week" is to emphasize the religious education of children, to arouse the consciences of parents and Sunday School teachers of children in order to show them their responsibility for the religious education of their children. The observance of this week also tends to attract the attention of influential men and women interested in children's welfare. They learn that the International Sunday School Association is really at the work of promoting the welfare of childhood and the religious education so vital to its own full development, also to the future welfare of the country.

Because the aim of "Children's Week" is coincident with that of the Elementary divisions of the State and Provincial associations, and because the possible results of an annual continent-wide observance is so far-reaching, the hearty co-operation of all associations is greatly desired; and, indeed, the co-operation, up to this time, has been remarkably fine and generous.

CONFERENCE POINT GROUNDS ENLARGED

The Training School at Conference Point grows stronger and better year by year. The same is true of the Older Boys' and Older Girls' Camp-Conferences. The outlook for this summer, even though we are in the midst of a great war, is better than ever. For the Training School and both conferences the registration is practically filled.

This Conference Point enterprise marks the beginning of a better trained leadership in our Association work than we have ever had. It was my privilege, while attending the State Convention in Missouri last year, to hand out banners to twenty-seven counties for efficiency in their work. More than four-fifths of these banners were given to county officials who had been Conference Point students. Hundreds of our older boys and girls from the conferences are taking college training to fit themselves for their lifework.

With a far look into the future, and upon the recommendation of Mr. Pearce and his associates, the Conference Point property has been doubled in size. Instead of fourteen acres, we now have nearly thirty, with about twenty-five hundred feet of lake front on one of the most beautiful lakes in America. The new property, secured at a price far below its value, will now be improved as opportunity offers and funds

permit. All who attend the Training School and camp-conferences have one story to tell, of the beauty of the place, the efficiency of the training and the choice fellowship enjoyed.

SCHOOLS HELP TEMPERANCE

The temperance fight is on! The clock has struck! There can be but one result. Just when that result is to come depends very largely upon the Christian people, and the Sunday School has its place on the firing line. Canada has led us in prohibition. The Sheppard bill in the United States Congress provides for National prohibition within the next six years, if the requisite number of states vote "dry." The death-knell of the liquor traffic has sounded in our ears, but let no one imagine that the battle is won or that victory will come without a terrible struggle. What the Sunday School forces did to help put West Virginia "dry," under the leadership of Arthur T. Arnold, they can do in greater or less measure in any State. If the Sunday School hosts of our land—twenty million strong—will recognize their day and opportunity, they can give the needed push that will put the temperance fight "over the top."

The very safety of our nation requires that the drink traffic be done away. We urge upon the magnificent Sunday School army of North America the necessity, right now, of rising *en masse* and demanding the immediate abolition of the saloon, as a war measure. This will be a long step toward permanent prohibition. We are told that since the war began crime has increased throughout the United States 19 per cent—in some states as high as 50 per cent—and that 70 per cent of this increase is among boys and girls under twenty-one years of age. Drink is the natural breeder for nearly all of the crimes that destroy men and nations. Let us keep temperance to the front continually, that our boys and girls may not fall into this body-and-soul-destroying habit. Meanwhile, let us do everything in our power, by means of letters and telegrams to our congressmen, letting them know just what we expect of them in this hour of our nation's crisis. The Sunday Schools constitute a mighty force. When the world is made safe for democracy, as it will be at the close of this war, let us, in our favored land, have a democracy that will be safe for the world, because it is clean from the contamination of the destroying drink traffic.

The following resolution, which was unanimously passed by our Executive Committee, shows where we stand:

"*Resolved*, That the attitude of the International Sunday School Association to the manufacture and sale of alcoholic drink, better

known as the liquor traffic, is one of unalterable hostility, and it pledges the Christian public of America and the world its undivided effort and co-operation for National and World Prohibition."

Practically nothing has been done in Mexico by our Association during this quadrennium. The internal disturbances there made it necessary to discontinue our work, and we have been unable to take it up again. The field is now ripe and inviting; certainly, it is very needy. We miss greatly our good Dr. John W. Butler, who, for more than a third of a century, gave his life to Mexico. Within the last few weeks he has passed on to his reward. His successors, however, are anxious that we take up the work again and go forward. They have a very capable man ready for the place as soon as the work can be financed. We trust that with the adoption of our proposed financial budget, the work in Mexico may be put upon its feet again. Two thousand dollars a year would finance this work in Mexico. We can go forward as soon as we get the money.

THE WEST INDIES AND CENTRAL AMERICA

This is a field by itself and almost wholly missionary in character. While the Spanish language is spoken in most places, it is impossible to connect this field with Mexico because of the difficulties of travel. Our Association sent one of its staff, Rev. Aquila Lucas (not now with us), regularly for a number of years to visit this part of the field. The results would have been more permanent if we could have followed up the good foundations that were laid by Mr. Lucas, but we have not been able to send anyone to the West Indies for several years. At one time we had seventeen associations there. Some of them still live. The most promising fields are: Cuba, Porto Rico, Jamaica, Trinidad and the Canal Zone. While very little is being done in Central America, there are a few faithful souls who are holding the Association together in Panama, and they have made a creditable showing. One of the choicest publications in our entire field is that issued by the Sunday School Association of the Canal Zone. The workers there are full of enterprise and optimism. Cuba is quite ready to put on a man for part time, with the hope that in a few years they could command all of his time. What we need for this field is one person representing our Association who will make the trip annually to all of these fields. In addition to that, we should have a man giving part time to Porto Rico. It would be better still, if we had money enough, to share the salary of the man in Cuba and the man in Porto Rico until these fields are able to carry the work alone. Twenty-five hundred dollars will

finance the man for the International field, and another thousand, divided equally between Cuba and Porto Rico, would enable each of them to secure the help they desire.

NOVA SCOTIA'S CALAMITY

On the 6th day of December, 1917, Halifax, the beautiful city by the sea, was visited with a calamity that shook the entire continent and the world. The details are known to all.

Letters from the officials of the Nova Scotia Association, including Dr. Frank Woodbury, our International representative there, were filled with the horrible details. From their Association came a plea to the International office for financial help, stating that unless it was offered to them at that time their organization would have to be discontinued. Their General Secretary gave up his office for hospital purposes and threw himself into the work of rescue and relief. Everybody else, practically, did the same.

They stated that they would have to have \$2,000 to see them through. As they needed help immediately, our Association, upon the recommendation of our President, Mr. Warren, and our Treasurer, Mr. Excell, guaranteed \$500 for the Association and authorized us to appeal to the field for the remaining \$1,500. The \$500 was sent at once. Various states and provinces and generous individuals have contributed to this fund, so that we have been able to send to our Nova Scotia brethren almost the entire \$2,000. It is needless to say that they greatly appreciated this act of brotherliness on the part of our Association, and it certainly was a blessing to those who participated as well, for it is true now as it was when the words were spoken, centuries ago, "It is more blessed to give than to receive."

NEW LITERATURE AND "HALF A CENTURY OF GROWTH AND SERVICE"

We are sure very few of our friends have very little idea of the quantity of literature that is required in the work of our Association. Every department and division has a series of leaflets and booklets of its own. The number of separate leaflets runs up into the hundreds, and the total number distributed into the millions. Practically all of the divisional and departmental leaflets have been rewritten in order to adapt them to the new methods of organization and to meet the new needs of the field.

One of the most notable pieces of literature that has been issued is a booklet of one hundred pages, entitled "Half a Century of Growth and Service." This document was prepared originally for the purpose

of presenting our work to the Commission on Federated Movements of the Federal Council. It is without a doubt the most complete and orderly presentation of our work that has been attempted up to this time. It was prepared chiefly by our Secondary Division Superintendent, Mr. John L. Alexander, and is recognized everywhere as a worthy presentation of our work, though the work is growing so rapidly that this book now needs revision.

Our convention charts are in great favor and do much good. We question if any similar organization has a more complete or worthy line of literature than ours.

OUR TREASURER

In the midst of this quadrennium we were called upon to lose our Treasurer, Mr. E. H. Nichols, by death, and in February, 1917, Mr. E. O. Excell was elected to this place. He has made a good Treasurer, and we trust he will be continued. His name is known all over the country and gives standing to our Association in a financial way. Mr. Excell is so busy with his business that he cannot give a great deal of time to the office of the Treasurer, but as a custodian of funds he certainly is in the right place, and is always ready with his counsel and co-operation. The fact that \$340,000 have passed through our treasury during the last quadrennium indicates that there is something to do.

It was the privilege of the General Secretary to visit Alaska in the spring of 1917. This is surely a great field, measured by the surveyor's line, and equally great measured by the interest of our faithful workers there, but very small numerically.

We held only one meeting, but visited the workers at several other points. As nearly as we could gather, there are but fifty-six Sunday schools in Alaska, enrolling approximately twenty-five hundred people. They are scattered over such an immense territory that it is next to impossible for them to have any meetings. Our International Committeeman, Andrew Stevenson, is always full of enthusiasm and is doing everything in his power to advance the Sunday School interest of Alaska.

We are expecting some delegates at this Convention.

WORK AMONG THE NEGROES

Our Mr. Lyman has continued the Work Among the Negroes during this quadrennium and has made a creditable showing. His chief work is to go from college to college among the colored people of the South and secure the carrying on of teacher training classes among the stu-

dents with the expectation that many of them upon their return home will be better trained for their own Sunday School work.

In the year ending 1917, there were enrolled in these classes 3,642 students in 142 institutions. These institutions are located in twenty different states and the work that was accomplished, we are sure, is altogether worth while.

There is another feature of the Work Among the Negroes, namely, the placing of Negro secretaries in Southern states under the direction of the State Sunday School Association. When this is done, the Negro Secretary is really directed in his work by the White Secretary, guided by a subcommittee of the State Association. This sort of work has been carried on successfully in Mississippi, Georgia and West Virginia, the International Association paying part of the salary of the Negro worker.

There is a great field of opportunity among the Negroes, and a large, comprehensive program taking in all phases of work that are purely associational should be undertaken during the next quadrennium. We trust the committee will give due attention to this at this Convention.

WITH THE COLORS

The following persons who are officially connected with our work as members of the committee, or otherwise, have been rendering choice service for their country in one capacity or another. We fear the list is not complete, but are glad to record the following names, for we cannot do all we ought to do to express the high honor in which we hold them:

Gerald W. Birks of Quebec, member of our Home Visitation Committee, is in charge of the Y. M. C. A. work in England among Canadian soldiers.

George S. Dingle of Alberta, our Committeeman from Alberta, has been associated with Mr. Birks, spending part of his time in England.

William H. Danforth of Missouri, member of our committee and Chairman of the Secondary Division Subcommittee, is in France with the Y. M. C. A.

J. W. Kinnear of Pennsylvania, member of our committee, has been in France with the Y. M. C. A., but has now returned.

S. F. Shattuck of Wisconsin, member of our committee, has been giving his time to the work in the camps in the Southland.

Quite a number of the State and Provincial workers have also gone, including *William G. Junkin* of Pennsylvania, brother of our

Mrs. Maud J. Baldwin, and *Mr. E. D. Otter* of Ontario, both in France.

Besides these, quite a number of the members of our committee and of the State and Provincial official representatives have spent a limited amount of time in the various camps and cantonments.

All honor to those who are giving their lives and service for the cause of a righteous democracy.

HOME VISITATION

Home Visitation is in a class by itself, so far as our work is concerned. Our Superintendent, Mr. Durham, took up the work just ten years ago. The peculiarity of this work is that it is the one point where we touch the entire personnel of the field, and it is the only department that secures the co-operation of Protestants, Catholics and Jews alike. We shall hear a most interesting story from Superintendent Durham before this Convention is over. During the ten years, under Mr. Durham's direction, there have been visited in a systematic way, over 48,000,000 people. These have all been invited to the Sunday School, church or synagogue of their choice. Testimonies as to the value of this work are not lacking; they are abundant, strong and encouraging. It was discovered that fully half of this vast number visited were not connected in any way with Sunday School, church or synagogue. Certainly this is a field of operation that must command the attention of all who are interested in reaching all people with the message of the Gospel.

In May of 1915 the Board of Trustees invited Dr. C. R. Blackall to prepare a "History of Organized Sunday School Work," in order that important events associated with the life of our organization might be permanently recorded for future generations, the book, when completed, to be the property of Dr. Blackall, but our Association to back it up in every way and endeavor to secure for it a large circulation. With his accustomed thoroughness and energy, the good Doctor undertook this work, and from time to time has reported progress. We are hoping that the book will be completed ere long, and when it is we may be assured that it will find a place in hundreds and, we trust, thousands of libraries all over the country. It will be a most valuable book, and Dr. Blackall is pre-eminently the man to write it.

A SUNDAY SCHOOL HEADQUARTERS BUILDING

For a good many years there has been a growing conviction that the organized Sunday School work should have a worthy building for

its headquarters. Your General Secretary is placing in your hands at this Convention a booklet calling special attention to this matter.

This enterprise is not born of sentiment. We could do nothing that would add more real stability and effectiveness to our work than to have such a building as is outlined in the prospectus which you have seen or will see. The only purpose of mentioning it here is to call attention to it, so that the rank and file of Sunday School workers in America will begin to think and pray about it. It is well worth consideration.

THE EMPLOYED OFFICERS' ASSOCIATION

The "E. O. A.," as this association is called for short, is but two years old, having been organized at Conference Point-on-Lake Geneva in the summer of 1916. It is a family group, consisting only of those who are giving their time to the organized Sunday School work, under salary. This takes in all International, State and Provincial, county, township, city and district officers, including departmental workers. The meetings are held at Conference Point. The meeting for this year will open July 1st, and last for four or five days. These meetings are full of interest. Vital subjects connected with our Association are discussed. The outline of the annual program is laid out a year in advance, and strong papers are presented. The E. O. A. offers a forum for discussion where everybody has an equal chance to express his views. It is impossible to make fast rules to apply to the organization in all parts of the field because of the varying conditions, but the principles underlying our work are universal. Many a State and Provincial officer has been saved from making a mistake by hearing some other officer tell how he fell into it.

No meetings connected with our work are so "full of ginger" as are those of the E. O. A. It is a royal fellowship, and promises much for the welfare of the work. The sparks fly sometimes when the discussions get warm, but there is always the undercurrent of choice brotherliness, and when prayer time comes the fellowship with the Heavenly Father and with each other is very precious. Our International Association can never measure the extent of its obligation to the E. O. A. There is also an insurance feature connected with it.

This great organization celebrated its one hundredth anniversary in 1917. Our Executive Committee sent a message of congratulation and entered the following upon its records:

"The American Sunday School Union, the pioneer Sunday School organization of America, celebrates the centennial of its organization

during this year of 1917. Sunday, May 6th, has been set apart as the special day for the observance of this centennial.

"The International Sunday School Association extends hearty congratulations to the American Sunday School Union upon the completion of one hundred years of splendid service to the Kingdom of God through its great work, especially on the frontiers.

"It is recommended that, if possible, our Association be officially represented at the centennial meetings in Philadelphia in May, as requested by the American Sunday School Union.

"It is also recommended that the General secretaries of the states and provinces make suitable recognition of this centennial."

The centennial festivities occurred in May of 1917, but the declaring of war caused the plans to be somewhat modified because of the disturbed conditions in our country.

Dr. E. W. Rice, their great Nestor for so many years, has prepared a comprehensive volume giving the history of the one hundred years' work of the Union. This organization has rendered a great service during all these years. It has filled an important place, and still has a place to fill.

We congratulate the American Sunday School Union and the splendid corps of men and women who are responsible for its success, and wish them yet many years of prosperity and usefulness.

The four hundredth anniversary of the Protestant Reformation was held in 1917. Great preparations were made everywhere for commemorating this occasion. It is safe to say that Martin Luther and his work and times are more familiar to thousands of people now than they ever were before. This is a most notable event in the history of Protestantism and well deserved all the attention that was given to it, not only by Lutherans, but by Christians of every name.

THE WORLD'S SUNDAY SCHOOL ASSOCIATION

We congratulate the World's Sunday School Executive Committee for the magnificent way they have maintained their work and pushed it forward during these trying times. Their convention was to have been held in October, 1916, in the city of Tokyo, Japan. All their plans were upset by the war, and are still in a very unsettled condition, and yet they have gone steadily forward and carried on their work with increased vigor; indeed, it is growing all the time. It is in good hands, with Mr. H. J. Heinz at the head of its committee and the secretarial work lodged with Frank L. Brown and his London colleague, the Rev. Carey Bonner. In addition to these, they have the following representatives in the various fields named:

Rev. Richard Burges, Jubbulpore, India, Secretary for India.

Rev. E. G. Tewksbury, Shanghai, China, Secretary for China.

Rev. S. Van R. Trowbridge, Cairo, Egypt, General Secretary for Moslem Lands.

Rev. J. G. Holdcroft, Pyeng Yang, Korea, Acting Secretary for Korea.

Rev. George P. Howard, Buenos Aires, Argentine, S. A., Secretary for South America.

Rev. J. L. McLaughlin, Manila, Philippine Islands, Secretary for the Philippines. (Mr. McLaughlin is now in this country.)

Mr. Horace E. Coleman, Tokyo, Japan, Educational Secretary for Japan.

Rev. H. Kawasumi, Tokyo, Japan, Secretary Japan National Sunday School Association.

Rev. Irbahim Girgis, Field Secretary for the Sudan.

We are very glad that one session of our program, namely, that for Sunday night, will be devoted entirely to the presentation of world-wide Sunday School work. Our good Brother Heinz will preside, and Frank L. Brown and others will be heard. A most interesting program will be presented. The meeting will be held in the Elmwood Music Hall, and we trust all the delegates will be present. A room on the second floor of the music hall has been set apart for the World's Exhibit. Find your way into it before you leave. Dr. S. D. Price will be in charge of the room, and, with his stereopticon, will be able to entertain you with interest and profit.

THE SUNDAY SCHOOL AND THE WAR

We made an earnest effort to ascertain how many men had enlisted from the Sunday Schools in the army and navy, but we were not able to secure this information. Without a doubt the numbers are very large, probably reaching a million.

We regret to note that in a great many instances the young men are apparently dropped from the Sunday School rolls. This should not be done. The men and boys who take their lives in their hands and go to fight our battles for us should be made to feel continually that they still belong to us and to the Sunday Schools out of which they have gone. There should be a new department in every Sunday School for our soldiers and sailors, somewhat after the manner of the Home Department. We might name this department "Enlisted Men."

The Massachusetts Association has made the best effort to secure information as to the number of enlisted men from the Sunday Schools of any Association reporting thus far. In the Secondary and Adult

conferences of this Convention many plans will be discussed as to how to keep in touch with the boys. Every church and Sunday School should have its own service flag and honor roll, and should, in some systematic, helpful way, keep in touch with the boys in the war, sending them the church literature, writing them letters, letting them hear from one another through the church paper, and in every other way possible. It is next to a crime to let a boy go out of a Sunday School into the war, and spend months at a time without hearing from the people who pretended to think so much of him when he was at home. The least we can do is to be sure that every enlisted man feels the pull and the warmth of the home church and Sunday School, and that he still belongs in the circle.

PATRIOTIC SUNDAY AND THE SUNDAY SCHOOL WAR COUNCIL

Early in April, 1917, just after the United States had joined the Allies in this great war, our Mrs. Baldwin suggested that, inasmuch as the 1st day of July was Sunday, the Sunday Schools should, on that day, in some way indicate their loyalty to the Government. Her proposal was that we call this "Patriotic Sunday," and that the suggestion be made that special offerings should be taken for the work of the Red Cross. She also suggested that we endeavor to secure a proclamation from President Wilson endorsing this idea. The suggestion fell on fertile ground. Though the time was very short, we sent our Mr. Alexander to Washington, and he secured the proclamation from the President, which most of you probably read at that time. We also secured proclamations from about half the governors of the states. Our Canadian friends were in sympathy with the undertaking, but they had already been showing just this kind of loyalty for several years; nevertheless, a large number of their schools celebrated this day and took offerings for the Red Cross. It was suggested that all of the money raised for the Red Cross be paid to the local units, and that none of it should be sent to our Association. In some cases the money was sent to the denominational headquarters, and went from there to the Red Cross treasury. From what information we have been able to gather, the Sunday School offerings on that day for the Red Cross must have exceeded a half million dollars.

Some of our denominational friends suggested that the Sunday School Council and our Association should unite in this patriotic enterprise and endeavor to inaugurate plans that would unite all of the Sunday Schools, not for a single day, as on Patriotic Sunday, but for the period of the war, in a program that would be really worth while.

Several joint meetings were held representing the Council and the Association, and the organization of the "Sunday School War Council" was the result. It is composed of about one hundred representatives from both organizations. So far as we are aware, this committee of one hundred has done but little.

GET MEMBERS TO REPLACE SOLDIERS

There is a movement on foot, which is receiving great favor, toward making special effort in all of our Sunday Schools to recruit young men and boys to take the places of those who have gone into the war. By the side of the service flag in each church, it is suggested that two other flags be placed—one with a large blue ring representing the Secondary Division, and the other with a large red ring representing the Adult Division. These represent the division buttons on a large scale. As new members are added to either of these divisions, a small blue or red ring is placed within the large one. The drive is for the purpose of securing as many red and blue rings in the membership flags as there are stars in the service flag. These flags keep the matter constantly before the school, and furnish encouragement and inspiration. It is a good idea, and we wish that all schools might undertake in this way to keep up their numbers. It will be easy to let down and give up, but now is the time to drive forward with all our strength. There are plenty of young men and boys who should be in the Sunday School to fill all of the vacancies over and over again. Many of them can be had, if we go after them in a systematic, sympathetic and persistent way.

Upon the urgent appeal of the Committee for Armenian and Syrian Relief, the Sunday Schools of North America were asked to set apart their special 1917 Christmas offerings so far as possible for that purpose. This was a most worthy undertaking, and we are glad to know that approximately a million dollars were contributed by the Sunday Schools. Incidentally, it furnished a fine opportunity to give instruction to the schools in regard to these lands so intimately connected with the Bible and with Bible times. Our offerings for this and similar causes should not end with the Christmas giving. The need is very great; indeed, it is imminent.

THE FAMILY ALTAR LEAGUE

This League, which was born in the great heart of our evangelist brother, W. E. Biederwolf, is doing a very choice work. Their General Secretary, Rev. R. Howard Taylor, formerly with the Brotherhood of Andrew and Philip, is devoting his whole time to it, and with large

success. As their name indicates, the task to which they address themselves is to secure family religion and particularly the building and maintenance of the family altar.

In our Home Department there are two classes of membership, those who agree to study the Sunday School lessons a half hour each week at home, making report of the same—this is the old established outline of work that has been recognized in this department for the last quarter of a century or more—and recently a newer class has been organized which adds to the above the maintenance of the family altar, or, if there be no family, then private devotion each day.

We are all interested in Bible study and family religion. Through the suggestion of our President, Mr. Edward K. Warren, a joint committee was appointed, of five members each, representing the Family Altar League and the International Association, to try to discover some plan whereby these two features of the work might be made to help or supplement each other. In other words, that the Family Altar League might, in a way, represent us and we represent them, in this one particular item. This would mean that our State and Provincial secretaries would be encouraged to co-operate with the Family Altar League, which is carried on wholly without profit, and that the Family Altar League would endeavor to build up through their literature and meetings the family altar feature of our Home Department work.

Mr. Warren, Mr. Excell and your General Secretary are members of the Board of Directors of the Family Altar League. We trust that some method of co-operation may be found that will be mutually profitable to all concerned, and advance the cause of family religion.

SUNDAY SCHOOL VOLUNTEERS

We hear of student volunteers, and know something of the splendid work that has been accomplished. A very large majority of all the decisions made for life tasks, whether religious or secular, are made between the years of ten and twenty. We have not given enough attention to the matter of guiding these young lives in their life decisions along Christian lines. We are recommending that some definite plan be set on foot for systematically encouraging the choice young Christians in our Sunday schools to volunteer for some specific Christian work, as the ministry, secretaryships, Sunday School missionaries, missionary work, temperance work, etc., but without undertaking their training, as that would be largely a denominational task. We could, however, issue helpful literature and keep a record of those who volunteer for any of these lines of service.

Never in the history of our Association have we been called upon to report so many deaths. Thirteen members of our committee, one member of our staff and one General Secretary have died during this quadrennium.

LABORERS CALLED TO THEIR REWARD

As Mr. Wells, the Chairman of our committee, will report more fully, I will simply give here the names in the order of their death, and the position they occupied in our work. Among those named will be found an unusually large number of our officials, including President Hamill, Treasurer Nichols and Recording Secretary Youker.

I would be glad to stop long enough to pay tribute to each one separately, but that is to be done in a different and better way at another place on this program. These dear co-laborers have gone on to their reward, but their works do follow them. Below we present their names:

Dr. H. M. Hamill.....	January 21, 1915
Mr. Samuel Young.....	February 1, 1915
Rev. J. Clayton Youkers.....	February 5, 1915
Dr. A. L. Philips.....	March 2, 1915
Mr. John C. Carman.....	March 6, 1915
Mrs. Zillah Foster Stevens.....	December 3, 1915
Mr. W. C. Hall.....	December 9, 1915
Judge W. H. Pope.....	September 13, 1916
Mr. E. H. Nichols.....	September 15, 1916
Dr. W. A. Duncan.....	October 31, 1916
Dr. George W. Bailey.....	December 19, 1916
Mr. L. R. Cook.....	January 14, 1917
Mr. H. S. Hopper.....	January 1, 1918
Mr. George G. Wallace.....	February 1, 1918
Dr. John W. Butler.....	March 16, 1918

We cannot forget that we are assembled in the home State of Dr. Duncan. While he was very closely identified with all departments of Sunday School work in his city and State, the nation and the world, his chief fame will be because he was the founder of the Home Department. That was in 1881.

This beautiful department of our work has grown until it now enrolls more than a million members. The Sunday School can never pay the debt it owes to Dr. Duncan. There are thousands, and hundreds of thousands, who are studying their Bibles every week at home and engaging in family prayer because this man of God lived and had a vision.

We shall not forget our good Dr. Duncan.

Perhaps no man is yearning more to be with us today than our

dear, good Brother Hartshorn. For many years he carried the International Association in his heart of hearts. He has poured out his money lavishly, and his time more so, and his heart most of all, during the twelve years he was active as our Chairman and President, and since. Now he is laid aside by sickness—we trust, however, for only a time. His letters breathe with love for all the brethren. We shall miss him in this Convention, but he is thinking about us and will rejoice at our successes.

The First International Convention our retiring President, Mr. Warren, attended was in the city of Atlanta, 1878, forty years ago. He has attended every International Convention from that time to this, save one. The influence of a good convention may be noted in his case. When he came home from Atlanta he organized the township in which he lived, and then the county. Of the forty annual conventions held in Berrien County, Michigan, since that time, Mr. Warren has attended all but one. There was a time when he was President of his Township Association, President of his County Association, Chairman of the Michigan State Executive Committee, Vice Chairman of the International Committee and President of the World's Sunday School Association, all at once. Surely, these honors rested most worthily upon the shoulders of our dear brother. For many years he has been the leading spirit in our great work—always the youngest man on our committee, full of optimism and courage, ready for anything that promised the advancement of our work. A more consecrated, devoted friend and worker we have never had among us. No detail of our work has been too small to command his attention, if there was any service he could render.

And now he is laying down the offices he has held so worthily during the past years, and retiring from all official responsibility. We shall not lose him, for he will still be with us in spirit and will attend our meetings whenever he can, but the condition of his health requires that he must be relieved of all care and not expected to attend meetings and get under the burdens as he has done in the past.

This means that the rest of us must be even more faithful than ever before, and help carry some of the responsibility he has carried. Just how great that has been we shall know better later on than we do now. It is a joy to know that we shall not be deprived of his prayers and helpful counsel. To me Mr. Warren has been "a Sunday School oracle." He has been my constant adviser, encourager, inspiration—my helpful brother. May God grant to him yet many, many years of

rich experience in the service of the Master to whom he has devoted his life.

I cannot close this report without expressing my gratitude, first of all, to the Heavenly Father for his goodness in enabling me to come to the end of this my twenty-ninth year in organized Sunday School work. From 1889 until 1899 I was the Secretary of the Ohio Sunday School Association, since which time I have been the International Secretary. My great regret is that I have been able to do so little, but it is a source of constant joy to me to recall the blessed fellowships and experiences of all these years. It has been a joy to see the work develop under the blessing of God. These have been great years, full of stress and strain, with so much to be thankful for that the heartaches are forgotten.

I have always felt, and still feel, that the Association should have in this position a man who is more competent to lead than I have been. You have all been good to me, and I have only gratitude and affection in my heart. Yet I am ready to step aside at any moment and yield the place to anyone the committee may suggest, my only ambition being that the work may go forward.

These are great days in which we are living—days of challenge and days of trial, but God is with us. The end of this war is going to bring an added responsibility to the church. Indeed, it is upon us now. The young men at the front will dominate business and church life, and everything else, when they return; and they should. They will not be content to settle down to any meager programs in Christian work. They have been dealing in stern realities overseas, and they know what real religion is, no matter what name it may bear. It is great to be living in days like these, and it will not do for us to be slackers. We must be true soldiers of the Lord Jesus Christ. Let us thank God every day for the privilege of working where the work is hard and yet so full of joy.

"It's great to be where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.

"Oh, it seams the face and it dries the brain,
And it strains the arm 'til one's friend is pain,
To fight for man and God.

"But it's great to be where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God."

(Signed) MARION LAWRENCE.

CHAPTER IV

RELIGIOUS EDUCATION

THE EDUCATIONAL POLICY OF THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION

Unanimously adopted by the Executive Committee, at Buffalo, N. Y., February 13-14, 1918, and unanimously ratified by the International Sunday School Convention, at Buffalo, N. Y., June 19-26, 1918.

THE committee recommends the following statement on the subject of American system of religious education:

The American system of public schools is developing in harmony with a carefully formulated plan which has been adopted by the National Education Association and approved and published by the United States Commissioner of Education. This plan is as follows:

1. A system of schools for the masses, including
 - a. Kindergarten (4-5 years).
 - b. Elementary school (6, 7, 8, 9, 10, 11 years).
 - c. Junior high school (12, 13, 14 years).
 - d. Senior high school (15, 16, 17 years).
 - e. Junior college (18-19 years).
 - f. Senior college (20-21 years).
 - g. Graduate and professional schools.
2. A system of teacher training schools, including
 - a. County teachers' institutes.
 - b. Normal courses in high schools.
 - c. City teachers' colleges.
 - d. State normal colleges.
 - e. Departments of education in state universities.
 - f. Graduate colleges of education.
3. A system of supervision, including
 - a. Village and ward principals.
 - b. County and district superintendents.

Owing to the fact that there is to be published soon a separate volume containing in full the various addresses of the educational conferences at the Buffalo Convention, the representation of that department in this volume has been curtailed more than its importance justifies. The educational volume will be issued soon under the editorship of Dr. M. A. Honline, superintendent of the Education Department of the International Sunday School Association. Orders for copies may be sent to the International Sunday School Association, 1516 Mallery Building, Chicago.

- c. City superintendents.
- d. State superintendents.
- e. National superintendents.

This system, when finally developed and unified, will provide for the American people the most complete program of universal education which the world has ever known.

Religion will not be taught in tax-supported schools. The price which the American people must pay for religious liberty is whatever sum may be required to erect and operate a dual system of schools: one a system of public secular schools, the other a system of church schools which parallel the public schools from the cradle to the university.

The Committee on Education of the International Sunday School Association recommends the following system of religious schools to complement the system of public schools:

1. A system of schools for the masses, including
 - a. Elementary schools.
 - b. Secondary schools.
 - c. Religious day schools, co-ordinate with the church schools.
 - d. Adult schools.
 - e. Church colleges.
 - f. Graduate schools of religion.
2. A system of training schools, including
 - a. Training classes in the local churches.
 - b. Community training schools.
 - c. Training schools for special groups.
 - d. Departments of religious education in colleges.
 - e. Graduate schools of religious education.
3. A system of educational supervision, including
 - a. Superintendent of local school.
 - b. Community superintendent of religious education.
 - c. County or city superintendent of religious education.
 - d. International general superintendent of religious education.

The committee on Education of the International Sunday School Association recommends the State and Provincial Associations the following policy regarding teacher training:

1. The International Sunday School Association recognizes that the denominational teacher training classes within local churches are the responsibility of the denominational Sunday school boards.
2. The International Sunday School Association will disseminate information regarding denominational teacher training courses, stimulate an interest in the teacher training movement, and promote ideals which will help denominational boards to reach and raise their stand-

ards. But the responsibility of promoting, organizing and supervising teacher training in denominational classes will be left entirely with the denominational boards, unless otherwise requested by recognized denominational authority.

3. The International Sunday School Association will vigorously promote, standardize and supervise teacher training work, through classes in union Sunday Schools, union teacher training classes, community training schools, interdenominational schools of principles and methods; and also denominational schools when requested to do so by recognized denominational authority.

4. The International Sunday School Association will approve textbooks and issue certificates, diplomas and other recognitions for work done under its supervision.

5. Denominational classes complying with the standards of the International Sunday School Association may be granted joint denominational and interdenominational recognition through denominational boards.

6. The following awards will be given for teacher training work done under the direction or with the approval of the International Sunday School Association:

a. *Teachers' Bible Study Certificate.* This certificate is awarded to students who complete one year's work of forty lessons in a systematic study of the Bible. The lessons should give detailed treatment of the subject presented, rather than schematic outlines or memory drill material.

b. *Teacher Training Diploma.* This diploma is offered to students who satisfactorily complete the new standard teacher training course of 120 hours. Appropriate grade cards or seals will be awarded upon the completion of definite sections of this course.

c. *School of Principles and Methods Certificate.* This certificate will be granted upon the successful completion of a progressive course of three years, with not fewer than twenty class hours per year, recitation periods not less than forty minutes, connected with prescribed reading designed to co-ordinate the succeeding years.

d. *Community Training School Diploma.* This diploma will be awarded upon the completion of a three years' course of study in a community training school approved by the International Sunday School Association.

e. *First Standard and Advanced Standard Course Diplomas* will be awarded to students who began their course prior to January 1, 1918. Classes beginning either the First or Advanced Standard Course after January 1, 1918, will be awarded certificates of recognition only;

but no work done in such courses will be credited towards the completion of the New Standard Teacher Training Course. First and Advanced Standard course credentials will be issued as long as requests are made for them.

7. The International Sunday School Association approves the general idea of a joint teacher training drive during the month of September, 1918, and authorizes the chairman of the Committee of Education to appoint a special sub-committee of three members to confer with such other co-operating agencies as may be interested in the proposed movement.

8. The Committee on Education will take up for approval any 120 hour course submitted by any State or Provincial Association, or by any publishers, provided that no International Teacher Training Certificate or diploma may be issued to any Sunday School belonging to a denomination issuing teacher training certificate or diploma without the approval of said denomination.

THE REPORT OF THE COMMITTEE ON FINDINGS

The committee on findings respectfully reports that this Educational Conference, held under the authority of the International Sunday School Association, the Association of Biblical Instructors in American Colleges and Secondary Schools and the Council of Church Boards of Education.

1. Asserts its whole-hearted loyalty to the American public school system.

2. We conceive it to be our chief responsibility at present to stimulate interest in and to develop the highest possible type of religious education through church schools and all other available agencies.

3. We hereby refer to the Council of Church Boards of Education the specific task of indicating by definitions—formulated by an appropriate commission—what shall constitute a unit of credit in Bible study that will meet the standard for entrance requirement in the colleges and universities affiliated with the activities of the council, and for graduation in secondary schools.

4. It is recommended that the papers read before this conference, together with these findings, be published in a separate volume and thus be made available for the widest possible circulation.

5. It is further recommended that the International Sunday School

Association be requested to give the widest publicity possible to the credit value in Bible study to be used in conformity with these findings.

RICHARD C. HUGHES,

University Secretary, Presbyterian Board of Education,
Pennsylvania.

JOHN E. FOSTER,

Inspector of Secondary Schools, State Board of Educa-
tion, Iowa (not present).

O. H. WILLIAMS,

State High School Inspector for Indiana.

NORMAN E. RICHARDSON,

Director of Department of Religious Education, Boston
University, Mass.

GEORGE PLATT KNOX,

Assistant Superintendent of Schools, St. Louis, Mo.

W. A. HARPER,

President Elon College, North Carolina.

R. L. KELLY,

(Ex Officio) Chicago, Ill.

THE URGENT NEED OF A NATIONAL PROGRAM OF RELIGIOUS EDUCATION

By M. A. Honline, Ph.D.,

Professor in Bonebrake Theological Seminary, Dayton, Ohio, and
Superintendent Educational Department, International
Sunday School Association

What an individual becomes in his existence is determined by three things: what he IS by heredity, what he HAS in his environment, and what he DOES with his heredity and environment. If a farmer wishes to raise a good crop of corn, three things are absolutely necessary: good seed, good soil, and cultivation of the crop. What is true of the corn crop is equally true of the human crop. Every child that is born into the world has a right to be well born, with a good healthy mind and body. Education does not increase one's capacity, it only releases it and makes it usable. When I speak of education, I am not using it in a narrow bookish or academic sense. The education I have in mind begins at birth and ends only at death, because life itself is education, and education is life. In the language of Professor Thorndyke, "Education has to do with the production and prevention of changes in human nature."

This human seed comes into the world composed of four different elements—the physical, the social, the intellectual, and the religious. Education must produce and prevent changes in this human seed. Education is a unitary process, dealing with the entire individual with all four of those elements.

The first requisite of life is to have a strong, healthy body. We develop the body so that it may become the competent servant of the mind, and we develop the mind so that it may become the competent ruler of the body. So we must develop the physical. And we are not neglecting the physical, neither are we neglecting the intellectual.

The whole world is going to school as never before. The dominant impulse of the day seems to be that of gaining knowledge and applying it to present-day problems. In America we are spending over four hundred million dollars annually on public school education. We are not neglecting mental training.

If the social nature is not developed at the right time and in the right way, the ability to develop it tends to die out, and the individual grows up to be an anti-social individual.

How about the religious nature? Religion is the life of God in the soul of man. It is not an incident or an accident, it is the most important factor in human history. Any true system of education must take that factor into consideration. The religious nature cannot be left out of the educational process. Education must develop aright all the desirable qualities in human nature. Religion is one of those desirable qualities, therefore education must develop aright the child's religious nature.

Are we doing that today in our educational system? No, I don't think we are. Three institutions are responsible for education—the state, the home, and the church. The state is doing very little by way of definite specific religious instruction, and I don't think the state should spend a great deal of time with it. What is the home doing by way of religious instruction? Not what was being done a half century ago. In the modern city life our homes have degenerated into a sort of cheap tavern, where the members of family come together to eat and sleep, and then to go their several ways.

That leaves only one other institution, and that is the church. They are telling us now that out of every hundred persons who unite with the Protestant church in North America, 96 per cent of them do so by the time they are 25 years old. If that is true, then the world will never be won to Jesus Christ through the conversion of adult sinners; it will be done by the saving of the child. If you save the child today, you will have no sinners in the next generation. It is a question of formation rather than of reformation. This is not being done by the public school or by the home, and the only institution that remains is the church. That phase of the subject is going to be discussed by my good friend Professor Athearn, and I am not

going to touch on it now. I hope that in this prosperous country of ours, our horses and cattle and sheep will never grow so big, nor our sky-scrapers so tall, nor the smoke from our factories so dense as to shut out the greatest asset of this nation—its own boys and girls. What would it profit this nation if it gained the whole world and lost its boys and girls? Or what would this nation give in exchange for its boys and girls? If they are properly trained, they are our greatest asset; if not properly trained, they become a great burden and liability. My plea is for the child and its rights to the kingdom, which have been ordained since the foundation of the world.

AN AMERICAN SYSTEM OF RELIGIOUS EDUCATION

By **Walter S. Athearn,**

Professor of Religious Education, Boston University, and Chairman of the Department of Education, International Sunday School Association

When we established our American democracy, we recognized that the perpetuity of the young republic demanded a very high level of common intelligence. Our system of free schools was established in the interest of an intelligent citizenship. This system has developed in three distinct lines.

In the first we have our elementary schools for the masses. Upon these we are building a system of secondary schools, popularly known as public high schools. On top of these the state is building a system of colleges, universities and professional schools. Thus the state will guarantee the intelligence of our citizenship.

The second line of development in the American system of public schools is our state system of teacher training. At the top we have our graduate schools of education. In the college there are courses for the training of our high school teachers; then state normal schools for the training of teachers for the common schools. In our large cities we have city training schools; in our high schools there are being established normal courses for the training of rural school teachers. In addition to all this, there are county institutes and professional reading courses.

The third column in the public school system is our system of educational supervision. At the top is the United States Commissioner of Education. In every state there is a state superintendent or commissioner of education; in every county a county superintendent of schools; in every city a city superintendent of schools; in every ward or village a principal of schools.

These three columns representing (1) popular instruction; (2) teacher training; (3) supervision, constitute what is destined to become the greatest system of public instruction the world has ever known.

However, following the doctrine of the separation of church and state, and in the interests of our religious liberty, the Bible will not be taught in the American public school as a religious textbook. The price we will have to pay for our religious liberty is the price required to build a separate system of church schools which will parallel the public school system and be equally efficient. The public school system forms but one-half of our educational arch. We must build the second half of the arch.

The system of schools which will complete our educational arch will comprise three types of development: (1) a system of schools for the masses; (2) a system of teacher training; (3) a system of supervision.

The first of these will extend from the kindergarten to the graduate schools of religion. The elementary schools will comprise carefully graded Sunday Schools in the local churches, and parallel week-day schools of religion. On top of these we should build our church colleges. At the present time our church colleges are built on the public high schools, and their courses are, for the most part, duplications of our state colleges. We must insist on the church college as an integral part of a system of religious schools, rather than an adjunct or duplication of our system of state schools.

The second element in a system of church schools is teacher training. This should comprise graduate schools in the field of religious education; departments of religious education in all church colleges; community training schools, and teacher training classes in each local church.

The third element in such a system of church schools is supervision. This should extend from a national or international superintendent of religious education down through state or provincial, county, city and local superintendents, thus forming a closely articulated system of educational supervision.

The closest sympathy and co-operation should exist between the two educational systems. Courses of study and time schedules could be so planned as to produce a unified educational process without doing violence to our cherished principle of complete separation of church and state.

The Committee on Education of the International Sunday School

Association will recognize itself as an interdenominational agency whose function it is to foster the development of a North American system of religious education in the following ways:

- (1) The committee will serve as a bureau of information.
- (2) It will serve as a bureau of research.
- (3) It will serve as a bureau of standardization and publicity.
- (4) It will have educational supervision of all schools organized and operated by the International Sunday School Association, and it will foster the development of training schools under the direction of state and provincial associations.
- (5) It will serve as an agency of co-ordination between the public schools and the church schools.
- (6) It will serve to unify the system of religious education from the cradle roll to the university, and to correlate and strengthen all co-operating agencies, denominational, inter and non-denominational.

The public school system is the machinery through which democracy hands over, from generation to generation, the intellectual, social and industrial achievements of the race. The next chapter to be written in the history of democracy is the chapter which records the creation of the machinery which will hand on from generation to generation the moral and spiritual achievements of the race. Unless democracy can build this second piece of machinery, it cannot endure. If democracy can build this machinery, it can guarantee a citizenship in which intelligence and righteousness are combined. The International Sunday School Association pledges America its best efforts toward the building of a system of religious education, which will furnish a moral foundation for citizenship, and thus make democracy safe for the world.

AN EVALUATION OF THE PRESENT CURRICULUM OF RELIGIOUS EDUCATION

By George Herbert Betts, Ph.D.,
Professor Applied Psychology, Cornell College

Two fundamental factors determine the value of a curriculum: (1) its content or subject matter, (2) its organization. From either of these points of view we are obliged to say that our present curriculum of religion is narrow and does not present a broad range of religious culture and experience. Neither is it well organized. It is not skillfully and carefully planned to make a point of contact

with the child's actual life. The lesson material now in use falls into three great types.

1. The ungraded uniform type of lesson.
2. The graded lesson type, which selects and organizes its lesson material with some reference to the age and capacity of the child.
3. The psychological type, which definitely starts with the child instead of the material.

The first type, with its lack of adaptation in material and organization, with its stress on subject matter and its neglect of the child, with its indifference to the educational progress of the age, is without excuse in this day of educational and religious enlightenment.

The second type generally errs in that the makers of the so-called graded curriculum have their minds set too largely on teaching the Bible instead of teaching children. They aim at lodging safely in the child's mind so much information and seem to forget that religion is religion only when made into habits, ideals, attitudes, motives; that is, when made a part of life.

The third type is relatively new in religious education. Many of its attempts are no doubt faulty, yet the most hopeful thing about it is that it is starting from the right point of view and with right methods. The selection of material and the organization of the course of lessons in accordance with the needs of the child in his spiritual development is attempted. The subject matter is made not an end in itself, but an instrument for stimulating, shaping and training the child's moral and religious powers.

To achieve this worthy end we must. (1) Revitalize religion itself, bringing it into closer functional contact with our lives. (2) Mobilize the trained scholars from the field of general education and unite with them experienced workers in religion to work upon the problem of constructing a curriculum for religious education, and a plan for its administration in church schools. (3) Distinguish between Biblical training and training in religion. (4) Discard all non-graded curriculum attempts. Lay aside the disconnected topical arrangement of curriculum material now commonly followed in many of the graded systems. (5) Deal with the great fundamentals of religious education which are applicable to all Christians of all denominations alike. (6) Completely separate the publication of curriculum material from denominational financial interests and control. (7) Establish model schools under trained direction for testing out the developing curriculum. (8) Let this convention not adjourn without taking definite action toward a worthy curriculum of religious education.

THE PRINCIPLES OF SCIENTIFIC CURRICULA MAKING**By Charles L. Robbins,**

New York Training School for Teachers

In matters of general educational aims and purposes it will be assumed that we all have a fair degree of agreement—regardless of our individual peculiarities of phraseology. I believe that we can all agree in such matters as the following: The highest ideals of life and education will be realized through emphasizing social ends; but due attention must be given individual talents, differences and rights. Progress lies along the road of intelligent experimentation. As "Faith without works is dead," so ideas that do not function are valueless. The problems of education are of peculiar importance in a democracy. Careful religious training is the right of every child and is of tremendous importance in the life of the nation.

The principle of "Control through Purpose," though very obvious, is often neglected where it is clearly essential. There is danger in vagueness of purpose and in conflict of aims, yet there is a more insidious menace in that vagueness which lurks in a form of words which is too hazy for general understanding and agreement.

Another principle is that of "Adaptation to Child Development." Shall logical consideration such as the nature, scope and organization of the subject matter be the determining factors, or shall the psychological demands of the developing child guide in the making of a curriculum? Modern psychology emphasizes the difference between the child and the adult, and the need, therefore, of different treatment. Life is a process of development through which, without abrupt changes, the individual gradually passes from stage to stage of his evolution.

The function of consciousness is to bring about a superior adjustment of the individual with his environment. Mere acquisition of knowledge without corresponding mental and physical response is valueless. The school has often eliminated the latter part of the process. Great stress has always been laid on the acquisition of knowledge, but not always upon the vital and actual use of the knowledge gained. In the making of curricula we must pay more attention to the selection of material which will lead to action. We must, indeed, include those activities in the curricula which are the appropriate responses to the ideas presented.

"The Principle of Experimentation" involves the most careful study of the problems. The mere feeling of need of improvement is

not sufficient. It must be supplemented by an understanding of the conditions involved. The next step is to discover or invent possible solutions. The third step is that of careful application of the idea which is proposed. A fourth step is the study of results. Finally we come to the stage where our theory, our practice and our judgment of results combine to lead us to modifications, readjustments, or even possible rejection of our plans, to start the process all over again.

SUGGESTIONS FOR STANDARDIZATION AND SUPERVISION

By Dr. Robert L. Kelly,

Executive Secretary of the Council of Church Boards of Education

In discussing this subject the first thing we need to know is what is meant by a unit, and then how to control the conditions for same.

1. A unit of Bible study worthy of credit in admission for college must first of all be pursued in a school which provides a suitable classroom. This must include proper lighting, heating, ventilating, material and equipment.

2. There must be adequate library facilities and good textbooks.

3. There must be proper laboratory and field facilities where the student's "doing" can be measured against his "hearing."

4. The course must be constructed in the light of modern psychological, pedagogical and administrative knowledge and practice. Perhaps the most authoritative course thus far devised is the one recommended by the Association of Biblical Instructors in American Colleges and Secondary Schools.

5. Periodical records must be kept on the work of the individuals and the class, and be available for the inspector.

6. A time limit should be placed upon the accreditation of the school to insure progress in its equipment and other improvements.

7. There must be an adequate teaching force.

8. The inspection should be rigid and thorough, but sympathetic, and the inspector should evaluate the tone of the entire school.

9. The standards adopted must be such as will not tend to "overload the mind with a cargo of doctrine," leaving the deep things of the spirit unevaluated. There must yet be devised a unit sufficiently comprehensive to include, in addition to knowledge, habit, methods of work, interests, ideals, power of appreciation, emotional and will values, conduct as expressed in social relationships.

It is becoming apparent that such standards must be set by religious experts and the supervision must be cared for by those

more immediately responsible for the progress of religious education. The Religious Education Association, the Association of Biblical Instructors in American Colleges and Secondary Schools, the International Sunday School Association, the Council of Church Boards of Education, are all working on this problem. A commission appointed by the latter body, selected with reference to the various phases of educational and religious activity involved in this large problem would probably constitute the most capable and effective standardizing agency.

As to supervision it would seem that the best suggestion which might be made along this line, at least for the present, is that this problem might well be placed in the hands of the college faculties working under the general jurisdiction of the Council of Church Boards and its affiliated agencies. Specifically, this work could be done by professors of Biblical literature, of religious education and of the science of education, and at times, no doubt, by college presidents and other competent college officials.

DAILY VACATION BIBLE SCHOOLS

By Rev. Robert G. Boville,

Founder of the Movement and International Director

The public school, though not godless, cannot go beyond the recognition of God and the Bible, and only through the spirit and example of its teachers is it religious. The Sunday School also is limited, having but one hour per week and enrolling only half of the 20,000,000 children in the public school. Yet these two agencies together have saved America from barbarism. What can now be done to enlarge their influence and to reach the 10,000,000 children outside the pale of religious training? The answer is to be found in the daily vacation Bible school, a movement in which already eighteen denominations are represented, with the International Association of Daily Vacation Bible Schools as the parent body.

The movement began in a realization of three great idle forces; idle children at play in city streets, idle students and teachers at home on vacations, and idle churches with closed doors during the greater part of the week. It began in 1901 in several Baptist churches of New York, but soon spread to other denominations and cities until in 1907 a national organization was effected for its promotion, which has now become the International Association of Daily Vacation Bible Schools.

The program of such a school consists of a brief opening period of worship. The kindergarten section then marches out to music to follow

its own program of games and Bible stories. In the main school a health or habit talk is given, opened by the school reciting, "Know ye not that your bodies are the temple of the Holy Ghost?" Then follows the daily Bible lesson with the memorizing of a text or passage and the reading of a few key verses. The method of presentation varies according to the special talents of the staff. It may be in story form, or worked out on a sand table, or acted in dramatic fashion. A music or concert period follows, beginning with simple breathing exercises to give the needed physical preparation. Only the best music and the best hymns are used—hymns that come within the range of the child's experience; that exalt God and duty and character; that bring a message from God, nature, life and the national spirit; songs that appeal to the boys as well as to the girls, and to a wide range of moods and emotions. Each season about twenty such hymns and songs are memorized, visualized and sung with proper shading.

The second hour is filled with work—cord work, wood, brass, sloyd, reed, chair caning, cobbling, whittling, for boys, and dress-making, crocheting, cooking, rug-making, quilting and Red Cross work, for

NEGROES APPRECIATE IT

Read in Chapter XII of the way in which the Negroes have become interested in teacher training. Perhaps some secretaries can encourage white audiences to do more.

girls. Manual occupation thus completes the religious work, and religion imparts the true labor spirit to the children. Co-operation, fairness and thoroughness is the spirit in the workroom.

At the close of the morning session the school reassembles, salutes the flag, receives the children's benediction, and marches out. The afternoon is devoted to the welfare of children out of doors; organization and direction of play, visitation of homes and to excursions.

Children are thus being made happier, their habits made better, their lives safer, their hands kept busy. Their morals are improved, their patriotism awakened, and the knowledge of and love for the Bible and its author enlarged. What has been done for a small group of children can and should be done for the great army of children of our country and of the world. We need a new vision of the world's children, a new missionary hymn about the world's children, a new

crusade to save the world's children and to lead the little ones to Him Who said, "Suffer the little children to come unto me, for of such is the kingdom of God."

(Further information and help on this subject can be secured by writing to Rev. Robert G. Boville, International Director, 90 Bible House, New York.)

THE ORGANIZATION OF RELIGIOUS EDUCATION WITHIN THE COMMUNITY

By Dr. Walter S. Athearn,

Professor of Religious Education, Boston University, and Chair-
man of the Education Department, International
Sunday School Association

This paper recognizes that in the future there will be an increased emphasis on community work in religious education. A number of distinct types of community organization have been suggested, and attempts have been made to put some of them into actual practice. The task of religious education is to motivate conduct in terms of a religious ideal of life. It follows that a community program of religious education must seek the complete correlation of the public schools and the church schools. In this field there will be both denominational and community interests to be recognized, yet a clear cut distinction should be made between denominational and community programs. In the study of the problems of educational organization and administration, the church should profit by the experience of the public school and the church college, and base its principles of educational administration on the experience of those schools during the past hundred years.

There is abundant evidence drawn from both secular and religious educational practices to justify the following statement of principles of organization.

- a. Any board of education created to protect vested interests of any kind will be ineffective and in the end detrimental to the welfare of the childhood of the community.
- b. The organization which is responsible for the educational program of a community should also be responsible for the financial support of the educational system.
- c. The organization of religious education in a community should guarantee the academic freedom of the schools and promote the professional standards of teachers and officers.
- d. The community system of religious education should rest upon

the Christian citizenship of the community and be independent of all other organizations.

e. The unit of local administration must be conscious of its relationship to the entire educational system.

Setting aside the attempts at community control of religious education through such agencies as the Federal Council of Churches or the Sunday School Council of Evangelical Denominations, or the Religious Educational Council of Canada, all of which attempts are based upon the wrong principle of exalting denominational partisanship, I advocate the citizenship plan which has incorporated all of the principles set forth above.

1. It rests upon the religious citizenship of the community.
2. It recognizes that there are denominational ideals and interests which various religious bodies wish to preserve.
3. It does not desire to build an intangible something known as a "community church" as a substitute for the churches already existing. All the product of the community system of religious education will be turned back into the churches of the community.
4. Representation in this plan is territorial, not class or denominational. The citizens of the community elect their board of directors, and when once elected this board represents the whole people of that community.

WEEK-DAY RELIGIOUS SCHOOLS IN TOWNS, VILLAGES AND RURAL COMMUNITIES

By Rev. Howard R. Vaughn

The first session of the religious day school was held in a farming community in Wisconsin, in the summer of 1900. For more than two years we had been organized, but it had proved impossible to get a teacher who would undertake the task. We proposed to hold the school every day for two weeks, six hours a day. The pupils were to have notebooks, blackboards and such equipment as was needed for a school. They were to have real lessons, and were to be held strictly accountable for them. Discipline was to be kind but firm. In fact, we required a 100 per cent school for the teaching of religious truth.

The first trial proved a great success, and so has every other attempt since that, not only in the small rural districts, but also in larger centers and cities of from 20,000 to 50,000 people, and even in Madison, Wis., the state capital, and home of a great state university. The schools have generally held only forenoon sessions, from 9 to 12 o'clock, and it was found that more instruction is imparted in two

weeks of intensive work than the average Sunday School accomplishes in eighteen months. Another good result of this work is that it tends to steady the attendance at Sunday School, make the pupils more responsive in class, both to discipline and in the preparation of the lesson. As a means of community uplift, it has also been a real power.

As to the program and courses of study, a limited number are in the possession of Miss Lorena Church, Rockford College, Rockford, Ill., and may be obtained by sending your address and inclosing a three-cent stamp.

CHANGING CONCEPTIONS OF THE AIMS OF NEGRO EDUCATION AND ATTITUDE OF THE CHURCH

By Rev. W. E. Hogan,

Assistant Secretary of the Board of Education of the Methodist Episcopal Church South, Nashville, Tenn.

This paper is an attempt to reveal certain changes which the history of Negro education in the United States shows to have occurred in its aims, methods and content from the beginning of colored schools in America to the present time. This history falls into four periods.

The first is that prior to 1861, or the period of slavery. The time and place of the establishment of the first schools for Negroes in America are lost in tradition. It is certain that Negro education before the war was very meager and met with continual opposition. Such schools were of only elementary grade, and gave only the barest rudiments of learning to the few children who attended.

The second period covers the years 1861-1875, and is the period of experimentation. Scores of so-called "colleges" and "universities" were established throughout the South to which thousands of colored children as well as adults flocked for instruction. Yet this activity was without definite aim on the part either of the teachers from the North or the emancipated slaves. Beyond the itinerant preaching of the gospel and the teaching of the simplest rudiments of common school studies, the educational endeavor of this period was aimless or without the real needs of the Negro race in mind.

The third period is that of imitation, from 1875-1900. The scheme of education adopted for the Negro after the period of experimentation was as nearly as possible like that which a century before had been projected for the choicest New England youth. The traditional subjects—Latin, Greek and mathematics—were in high favor. This race, which had hitherto been denied the knowledge of the alphabet,

began the building of its system of schools by projecting a scheme of higher education on the level of European culture. The aim of Negro education during this period became the development of schools exactly like those for white people.

The period from 1900-1918 is the period of readjustment. Some of the new forces in the educational world which made this inevitable are standardization of schools, racial confidence and racial pride awakened in the Negro, changing attitude toward industrial education, better supervision of schools, and the separation of trade schools and colleges.

Present indications are that Negro education is entering upon a new era of progress, and that the church and all other agencies interested in its promotion are fairly well agreed that the following types of Negro schools in the South should be fostered and strengthened.

1. Elementary public schools in which instruction in the elementary branches is made thorough and which include specific instruction in hygiene and home sanitation.
2. Industrial education, the function of which will be to show the dignity of labor, to teach the trades thoroughly and effectively, and to supply the demand for trained industrial leaders.
3. A limited number of higher educational institutions for the few who have the capacity, money, time and inclination to take the special training necessary for the equipment of the leaders and professional men of the race.

CHAPTER V

FIELD DEPARTMENT

The purpose of the Field Department Conference was to study plans and methods of Association organization, that the field might come to be so organized as to make effective the educational program of the association. During the first half of the afternoon all interested assembled together; the last part of the afternoon was devoted to special phases of Association organization.

GENERAL PERIOD

ORGANIZATION OF THE FIELD DEPARTMENT

By Professor Henry S. Jacoby,

Chairman Field Department Committee, International Sunday School Association, Ithaca, New York

AT the first meeting of the Board of Trustees after the Chicago Convention in 1914, both the chairman of the Executive Committee in a letter, and the General Secretary in his report, recommended a plan of readjustment in the organization, with three co-ordinate departments: Education, Field Work, and Business Administration, with a tentative outline of the scope of each department. The recommendation was adopted by the board. It is but fair to add that this plan was based upon an original proposal made by the Central Committee.

At the subsequent meeting of the Executive Committee, the action of the Board of Trustees was approved and the further development of readjustment referred to a sub-committee of six, the chairman of which was the chairman of the Executive Committee. This sub-committee reported to the Board of Trustees at its session of September 20, 1915, and recommended a development of the plan of readjustment which was suggested by E. H. Nichols, the Treasurer of the Association. The report was adopted subject to subsequent modification in detail, and the sub-committee was continued.

Another report was made to the Board February 17, 1916, a few changes in the details of the plan of readjustment were adopted, and superintendents of the Field and the Administration Departments were elected. The General Secretary, in conjunction with the Chairman of the Board and the Chairman of the Executive Committee, were authorized to select and appoint a superintendent of the Education Depart-

ment on part time. The Executive Committee, which was then in session, confirmed the report with the understanding that any further readjustments required were referred to the Board of Trustees.

After the superintendent of the Education Department was secured, the plan of readjustment as in effect July 1, 1916, was published in a separate leaflet for circulation. While the changes gradually worked out during the preceding two years are officially designated in the minutes as readjustments, the final form of the organization of the International Association for administrative purposes was practically equivalent to a reorganization.

In order to make the line of demarcation clear between the Departments of Education and Field Work, the following statement was adopted:

The Department of Education is responsible for the content of the educational program of the Association. The Department has its contact with auxiliary associations through their educational committees and superintendents. This connection is established by the divisional superintendents and by the Educational Superintendent and his associates. The Field Department is responsible for the creation, development, and maintenance of the organization and agencies through which the educational program of the Association can be distributed to the field. This department will have its contact with the auxiliary organizations through their executive committees, established by the Field Superintendent and his staff. This contact will be with the assistance of the divisional superintendents.

On November 21, 1916, the Board of Trustees adopted the principles of committee formation which were formulated and recommended by the International Cabinet. Accordingly, the Committee on Field Work is composed of: (1) A group of general Sunday School men for the purpose of promotion in the field; (2) a group of three specialists from each of the divisions, Elementary, Secondary, Adult and School Administration; (3) a group of members from the Executive Committee; (4) the General Secretary and the Superintendents of the departments and the divisions.

Upon nomination by the Field Superintendent, the Chairman of the Committee on Field Work was elected by the Executive Committee, February 14, 1917. The rest of the members of the committee were elected by the Board of Trustees, September 25, 1917.

Since the membership was thus completed, the first meeting of the Committee on Field Work was held at Pittsburgh, December 8, 9, 1917, and the second meeting at Buffalo, February 8, 9, 1918, being followed in both cases by meetings of the Committee on Education. The subcommittees are not yet fully organized and at work, but it is expected

that this will occur at as early a date as practicable after this convention.

It should be added that the Executive Committee authorized the employment of E. W. Halpenny, secretary of the Ontario Sunday School Association, on the staff of the Field Department, while the additional employment of A. M. Locker, Secretary of the Minnesota Sunday School Association, was authorized by the Board of Trustees, May 28, 1918.

The preceding account indicates the deliberation and care which was exercised by the General Secretary, Cabinet, Board of Trustees, and Executive Committee, in making the reorganization and selecting the personnel involved.

REPORT OF FIELD DEPARTMENT

By W. C. Pearce,
Superintendent

Immediately following the last International Convention a new plan of organization was adopted by the International Executive Committee. This action was taken in the interest of educational efficiency and administrative economy. The plan of organization provided for the appointment of three committees: Education, Field, and Business.

At the Board of Trustees' meeting in Chicago, September 25, 1917, Prof. Jacoby presented the following names of persons who were elected to membership on the first Field Department Committee of the International Executive Committee:

General Representatives

Prof. H. S. Jacoby, Ithaca, N. Y., Chairman.
W. C. Pearce, Superintendent.
E. K. Warren, Three Oaks, Mich., President.
Fred A. Wells, Chicago, Chairman Executive Committee.
Marion Lawrance and the International Cabinet.
Prof. Walter S. Athearn, 54 Converse Ave., Malden, Mass.
E. W. Halpenny, 299 Queen St. W., Toronto, Ont.
D. W. Sims, 1517 Hurt Building, Atlanta, Ga.
H. L. Baker, Plattenville, La.
George N. Burnie, Occidental Building, Indianapolis, Ind.
Herbert H. Smith, care *The Continent*, Chicago, Ill.
Leon C. Palmer, 525 Bell Building, Montgomery, Ala.
R. M. Weaver, Corinth, Miss.
J. H. Little, La Crosse, Kan.
A. F. Sittloh, Denver, Colo.

Special Representatives

Elementary—Mrs. Mary Foster Bryner, 126 Flora Ave., Peoria, Ill.; Ives L. Harvey, Orviston, Pa.; Miss Harriet E. Beard, St. Louis, Mo.

Secondary—J. R. Marcum, Huntington, W. Va.; Miss Anna Branch Binford, Richmond, Va.; A. M. Locker, Peoples Bank Building, St. Paul, Minn.

Adult—W. D. Stem, Des Moines, Iowa; C. C. Stoll, Louisville, Ky.; F. W. Ramsey, Cleveland Foundry Company, Cleveland, Ohio.

School Administration—J. L. Free, 1004 Prospect Ave., Cleveland, Ohio; R. N. McEntire, Topeka, Kan.

The first meeting of the Field Department Committee was held in the William Penn Hotel, Pittsburgh, Pa., December 8, 9, 1917. The committee completed its organization by the election of R. N. McEntire as Secretary, and making provision for the appointment of some sub-committees. As the department was new, we had no precedents of either policy or plan of work to guide us, so progress was necessarily slow.

The second meeting of the committee was held in Hotel Statler, Buffalo, N. Y., February 8, 9, 1918, Prof. Jacoby in the chair. At this meeting a large program of work was planned.

TRAINING ASSOCIATION OFFICERS

The more than fifty years of Association development has given to us at present probably more than 268,000 volunteer district, county, State and Provincial Association officers. We have also developed a very definite community or Association program. To avoid wasteful duplication and insure fruitful work, it is imperative that these Association officers should become familiar with the Association work. The plans comprise:

a. A series of Association efficiency conferences directed and supervised by the State and Provincial associations, as follows:

(1) An efficiency conference of District Association officials held annually to plan the district work and to study the whole Association policy and program. Sometimes these district conferences may merge in the county conference.

(2) An Association Efficiency Conference in each county held annually.

(3) A State or Provincial Conference of Association officers held annually, either midyear between annual conventions, or in connection with the annual convention.

b. A series of conferences under the direct supervision of the International Association.

(1) International Older Boys' Camp-Conference at Conference Point, Lake Geneva, Wis.

(2) International Older Girls' Camp-Conference at Conference Point, Lake Geneva. Both the boys' and girls' conferences are held annually, and provide a three-year course of study.

(3) An International Training School for Sunday School Association officers. This provides four-year courses on the divisions and departments, in addition to coaching courses on every phase of Sunday School Association administrative and office work.

(4) A conference in each of the International districts for State and Provincial officers only. These to be held probably once each four years. Or, if it seems best to hold a conference once in each quadrennium of all the Association officers in our International field, it has been authorized.

If the whole field is to be studied territorially and comparatively, that we may know the progress or loss in the different parts of the continent, it is vital that there should be a system of gathering data from the field, and keeping the same in permanent form convenient for comparative study. In conference with the Committee on Education, such a system is being developed. The statistical blanks and convention report blanks are already prepared.

As the Association work grows, it makes ever-increasing demands for a larger number of employed specialists. For some time the International office has kept a record of those who are willing to consider entering the Association field professionally. The Field Department is now authorized to make record of all Association paid officials, and to further develop the apprentice system to supplement the system of International conferences in finding and training men and women for Association leadership.

It has been the policy of the International Association to visit officially each auxiliary Association at least annually. This is usually done at the time of the State or Provincial convention. The members of the International field force have been in 331 State and Provincial conventions during the quadrennium. They have made a total of nearly sixteen thousand addresses and miscellaneous conference talks, and traveled approximately 855,500 miles.

FIELDS WITHOUT PAID SUPERVISION

The Association work has always been carried on chiefly by volunteers. It should always be so. However, the larger the number of volunteers who are engaged in the work, the larger is the demand for

a few men and women who give their whole time to the task of supervision. Most of the states and provinces have paid general secretaries, and many have additional field force, and well-equipped offices. The associations at present without paid supervision are New Mexico, Mexico, Montana, Utah, British Columbia, Alberta, Saskatchewan, Wyoming and Cuba and the West Indies. New Mexico has been associated with Arizona under one general secretary. They are planning for a general secretary of their own for all or part time. Wyoming has been associated with Colorado, but the field was too large for one man, so they are looking forward to having a general secretary of their own.

Pennsylvania contributed \$500 to help Utah secure a general secretary. This result should be consummated before long.

Montana's general secretary resigned, and the place has not been filled at the time of this report.

British Columbia, Saskatchewan and Alberta are working under the plan of federation, caring for all the co-operative work by volunteer leaders.

Cuba has under way plans that will give to them paid supervision at an early date. The work done in Cuba under the leadership of Mr. Neblett, made possible by the generous gifts of men in Louisiana, has borne a rich fruitage. Though it was not practicable to continue it on the same basis, it has resulted in the present splendid organization. The annual convention held in November enrolled over 120 delegates, representing every part of the nation and showing that each of the six provinces are organized.

Mexico has been under the cloud of war, which has stopped all of our Association work. Those in authority, however, think the time is near at hand when the work there should be undertaken with renewed vigor.

The work in the West Indies has also been temporarily discontinued because of the war.

Porto Rico has made wonderful strides. The Evangelical churches there have united in many kinds of practical Christian work, are editing a religious paper in behalf of every denomination, and recently, through united efforts, succeeded, by popular vote, in placing Porto Rico in the prohibition column. The Sunday School Association work has scarcely been begun.

The Field Department is doing everything possible to keep the work organized in these fields during this period of shadow. We should make every possible effort to keep the Sunday School fires

burning that the childhood and youth may be conserved. If we lose them, the days of reconstruction will be even darker than the days of war. In some of these fields the provision for paid support must be made, in whole or in part, by gifts from friends in other fields. That such gifts may be made to accomplish permanent results, the Field Department has adopted the following rules of guidance:

(a) That evidence shall be furnished of the existence of an organization that is trustworthy and gives promise of permanency.

(b) That reports shall be made of the character and progress of its work.

(c) That the arrangement should be for a number of years—say an international quadrennium.

(d) That whether the support be provided by an Association or by individuals, payments shall be made to said field through the International Association Treasurer.

INTERNATIONAL DISTRICTS

Under the leadership of our former chairman, W. N. Hartshorn, the International field was divided into districts. The development of the work has seemed to necessitate a slight revision of these districts. Under the instruction of the Executive Committee and in conference with the International Cabinet, the following revision has been recommended to the Executive Committee:

- Dist. I. { Maritime Provinces.
 { New England States.
- Dist. II. Ontario, New York, Pennsylvania, Delaware, New Jersey and Maryland and Quebec.
- Dist. III. Virginia, North Carolina, South Carolina, Georgia and Florida, Cuba and West Indies.
- Dist. IV. Michigan, Illinois, Indiana, Ohio and West Virginia and Wisconsin.
- Dist. V. Kentucky, Tennessee, Mississippi, Alabama.
- Dist. VI. North and South Dakota, Minnesota, Manitoba and Saskatchewan.
- Dist. VII. Kansas, Nebraska, Iowa and Missouri.
- Dist. VIII. Oklahoma, Arkansas, Texas and Louisiana.
- Dist. IX. Idaho, Wyoming, Utah, Colorado, New Mexico.
- Dist. X. Washington (East and West), Montana, Oregon, British Columbia, Alberta, Alaska.
- Dist. XI. California (North and South), Nevada, Arizona and Hawaii.
- Dist. XII. Mexico and Central America.

When this revision has been modified and adopted, it is the purpose of the Field Department to hold occasional conferences of the State and Provincial officials for the purpose of studying thoroughly our Association policy and program, and securing an ever-growing efficiency.

After years of experimentation, the plan which seems best suited to develop Sunday School Association work among the Negroes is that used by several associations, viz., for the State Sunday School Association to appoint a committee on Negro work and then employ a Negro superintendent or field man. Georgia, Mississippi, West Virginia and Kentucky have tried this plan and are confident as to its promise of both efficiency and permanency.

We now have fourteen cities with paid superintendents—Birmingham (Ala.), New York, Chicago, Philadelphia, Pittsburgh, Cleveland, Cincinnati, Toledo, Dayton, Akron (Ohio), Detroit, Kansas City, Denver and Minneapolis. The great cities are the strategic centers of America. Here are where the forces of evil and good struggle most powerfully with each other. Our Sunday School Association work has a great task to unite the Sunday School forces of these cities, and through community enterprises to train adequate leadership for the schools. The religious program of our cities will remain unbalanced and inadequate until the forces that make for religious education are united and effectively directed. The Efficiency Institute has as its chief objectives a careful survey of the city, the adoption of a practical program for the City Association, and the perfecting of an organization to make that program effective. Some plan should be adopted by which we can help the various State and Provincial Associations to organize their large cities and secure for their Association work adequately trained superintendents.

COMMUNITY TRAINING SCHOOLS

Perhaps no development of the field more clearly marks progress than these community training schools of college grade. The Committee on Education will report on the standards and educational content. It is our part to report that during the quadrennium there have been reported twenty-seven *approved* schools.

Schools of principles and methods meeting the standard of the International Committee on Education and receiving permission to issue International school of principles and methods certificates, are held under State and Provincial supervision, and also Denominational supervision. Most of the schools conducted by the State and Provincial Associations are permanent schools held from year to year. Some of the Denominational schools are also permanent. Thirty-five of these schools have been operating during this triennium. Some of the Denominational schools of principles and methods are held on the itinerary plan. One hundred and seven such schools have been granted

permission to issue International certificates during this past triennium.

During the entire quadrennium your superintendent has had to divide his time between Adult Division, the International Training School, and the Educational Department. It has been a period of rapid development and great progress. The Association program has been developed by the Educational Department, which points the way to the Field Department as to the kind of organization which is needed to make the work effective. With Mr. Halpenny already engaged for our Field Department and the prospect of a superintendent for the Adult and the Administration Divisions, and the Educational Department, with another man added to the Field Department, we should enter the new quadrennium with high hope and renewed courage.

These days of world crisis are bringing to us a world challenge. The forces that make for religious education should present a united front in every community in North America. It shall be the steadfast purpose of the Field Department to complete the organization in every part of North America, to provide the track upon which may be carried our splendid Association educational program. To this end we seek the sympathetic support of everyone who loves the Master.

WHEN IS A STATE OR PROVINCE ORGANIZED?

By Rev. E. W. Halpenny,

Educational Promotion Secretary, International Sunday School Association

When any state or province fully appreciates the task before it and adequately adjusts itself by a correlation of forces to perform said task, that state or province is organized, no matter what the form, or how elaborate or meagre may be the structure created. The task and the goal of a State or Provincial Association necessitate some machine. This, to be efficient, presupposes a few fundamentals:

1. *Convention.* To ascertain the voice of the people, a convention of Sunday School workers must be called. Inasmuch as any group of Sunday School people in unorganized territory have a right to provide for themselves a state or provincial organization, this first call may be issued by any leader or group of leaders. It is usually initiated at the instigation of the organization next in rank above.

2. *Constitution.* A declaration of purpose and a limited number of principles laid down as safeguards, the same approved by act of incorporation, that property may be received and administered, is of value, though not necessary.

3. *Committee of Management.* The necessity of placing responsibility between conventions demands the existence of a committee of management. This may be called by different names. It should be representative. Such committee usually reports to the convention for approval. For purposes of detail management and promotion of the desires of the convention committee, a smaller group centrally located, known as board of trustees, business committee, central executive, etc., is needed. There is necessary also, paid or otherwise, an executive secretary whose business it is to carry out the program and policies crystallized by the larger committee, approved by the convention, and entrusted to the sub-executive for execution. The extent to which the state or provincial committee enlarges its work will demand a greater or lesser number of department or special committees to which will be entrusted special features of the work.

4. *Connecting Links.* In any reasonably large territory there will be found necessary local organizations auxiliary to the parent body. Through these organizations, and perhaps sub-organizations under their direction, will the plan and program of the state or provincial organization be brought into contact with the individual members of the organization.

5. *Communication.* The plans and goals of the organization will necessitate the creation of literature which should be of at least three types: (1) Explanatory of the aim and purpose of the association; (2) Descriptive of methods of procedure for the instruction of local association officers; (3) Such material as will clearly and definitely put all necessary matters, in detail, before the unit of membership.

6. *Contributions.* There will be necessary a finance committee to secure and disburse funds as the convention may determine.

7. *Corner.* Somewhere there must be a recognized association headquarters. It may be an elaborate suite in the best building in a central city, or it may be a desk and chair in the room at the secretary's boarding house.

Wherever a representative group of Sunday School workers in any state or province adequately organize for the promotion of co-operative Sunday School work; create an executive committee adequate to the task; select a volunteer or paid executive officer; launch a campaign to create auxiliary organizations; furnish their secretary with the necessary literature stationery, place to write, and postage, and adequately provide for the payment of bills, that state or province must be deemed organized.

ASSOCIATION SURVEYS AND RECORDS

By **A. M. Locker,**

Organization Promotion Secretary, International Sunday School Association

The Association system of reports and records includes convention and Sunday School statistics.

1. Conventions. Provision has been made for: (a) Systematic enrollment of all county, state, and provincial convention delegates. (b) A summary of county registrations to be sent to the state and provincial offices. (c) A summary of the reports from the County Associations sent by the State and Provincial Associations to the International office.

2. Sunday School statistics including: (a) A statistical blank to be used in reporting the local Sunday School to the County Sunday School Association. (b) A summary sheet for reporting the statistics of the county to the State Association. (c) A summary report of the counties sent by states and provinces to the International office. (d) A system for keeping permanent records in county, state and provincial office of both the convention reports and the Sunday School statistics.

Do not ask for anything that cannot be used to advantage in the field; ask for what you are to use later on. Then shall we begin to get somewhere in making our records. Use the common school standard that denominations have ratified for our use. Find out how each school in your state or province stands with reference to the local school standard.

A SYSTEM OF ASSOCIATION OFFICIAL CONFERENCES

By **W. C. Pearce**

The Field Department has adopted a system of Association officers' conferences as follows:

1. A county conference for the county and the township or district association officers.
2. A state or provincial conference of all the county and state officers once a year.
3. An International district conference once in four years to bring together in a central place in each International district the officers of states and provinces of those districts.

4. International Training School at Lake Geneva, Wisconsin.

What should we do in those conferences? What would be the character of the program?

1. Study the problems of the local schools, for it is the purpose of the Associations to help the local Sunday School finally.

2. Study our Association policies, plans, and programs, community surveys, whole question of statistics and how to use them, community training schools, community campaigns such as Children's Week, Bible class campaigns, etc., with special attention as to how to organize them, how to guide them, and what literature to issue. We should also study Association standards, Association visitation, publicity, and finance.

SPECIAL FIELDS

CUBA

By Rev. Sylvester Jones,
Havana, Cuba

I want to give you some reasons why I believe the International Committee and workers should be interested in the work in Cuba. In the first place, it is near to us. Again, it is a significant thing that in the island of Cuba, we have a population approaching three million people of the Latin race speaking the Spanish language who are willing to follow the leadership of America. It rests upon the Christian churches of America to give Cuba that larger religious life for which it is hungry. We have 1,000 young men who are teachers and officers of the Sunday Schools. Our task is to prepare the young men and the young women of Cuba to fill acceptably the places of leadership in the Christian life of that new republic.

MEXICO

By G. S. Inman,
New York City

The opportunities and needs of Mexico, in the present day, are great. The United States spent enough money in Mexico trying to catch Villa (and we did not catch him) to put a church, a Y. M. C. A., a hospital, and a college, in every town of more than 4,000 population in Mexico; to endow magnificently each one of these institutions, sustain it with workers for ten years, and then on top of that to present each one of the communities with \$2,000,000 for its public school system. Never in the history of Mexico, has there been such wonderful opportunity as at the present time. Christianity is the thing that will bring to end the revolution and bring Mexico to a democracy. I bring a challenge to the International Sunday School Association to put your man down there as soon as you can, and to multiply him by two or ten.

WORK AMONG THE NEGROES

By Rev. H. C. Lyman,

Worker Among the Negroes, International Sunday School Association

Plowing must precede the harvest. Foundation building must come before the superstructure. This has been my work in the Negro schools. The logical source of supply of teachers for the local Sunday School is the educated young people from the schools, but experience of the past has shown this to be a *non sequitur*. The schools have educated the young people away from the local communities. They have grown selfish with their education and it has unconsciously initiated them into an "educated aristocracy." My appeal to the higher grade students in the schools has given them a clearer vision of their relation to the race as a whole, shown them a way to help practically in race betterment by working through the Sunday Schools.

In seven years, starting from nothing, almost fifteen thousand of these better educated young people have been enrolled in Sunday School teacher training classes under trained teachers for leaders. Seventy-four of the better grade institutions have incorporated Sunday School teacher training into the required curriculum work.

OTHER SPECIAL FIELDS

By W. C. Pearce

By "special fields" we refer to those that must be either wholly or partially supported from the outside. Among the special fields that need our attention at this time are Cuba, Porto Rico, Alaska, the Canal Zone, Utah, and Wyoming. Since we have come here, plans have been arranged and money provided to give Cuba a secretary for three months of the year. Porto Rico is ready for a great onward movement. Plans have already been made to hold our first Sunday School convention in that field. Alaska is ready for a great piece of work to be done there when we have the money and leadership. We need to widen our horizon and reinforce our man and money power to care for these fields that are white for a great harvest.

TELL THE SECRETARIES

Every school secretary ought to read the findings of the secretaries' conference in Chapter X. Call this chapter to the attention of every secretary and superintendent in every school you visit.

SECTION 1—STATE AND PROVINCIAL ASSOCIATION WORK

REVISED PLAN OF DISTRICT ORGANIZATION

By Professor Henry S. Jacoby

It must be confessed that, with a few conspicuous exceptions, but little use has been made of the district organization for which eleven district presidents were elected four years ago. Among these exceptions were the district conferences at Louisville and Denver.

For the next quadrennium the Executive Committee has adopted, upon the recommendation of the Committee on Field Work, the policy of holding a conference in each district during the quadrennium. These conferences are intended for all members of executive committees, officers and employed staff of the State and Provincial Associations.

It is expected that the entire staff of the International Association is to attend each district conference. It is naturally expected that the state officers and workers can gain valuable information by discussing their common problems with each other, and may acquire something of the wider outlook of the entire field from the International staff and the members of the International staff can learn actual needs of the field, learn what part of the work as carried on heretofore is most valuable and should be continued with or without modifications; what new work should be undertaken from the point of view of the state or province; and what work formerly necessary may under present conditions be discontinued or given but minor consideration.

SCHOOLS OF PRINCIPLES AND METHODS

By Professor Isaac B. Burgess,

General Secretary, New Jersey Sunday School Association

A school of principles and methods should be linked closely with the permanent state or provincial organization. They have proved their value in many places. Asbury Park in New Jersey is an admirable example. In 1913 only six counties out of twenty-one were not represented; in 1917 at least two from every one of the twenty-one counties were in attendance. The total number of registered students in 1917 was 427.

[After a discussion it was voted as the sense of the conference that the International Association be asked to consider the possibilities of promoting schools of principles and methods as a part of their educational and field program.]

SECTION 2—CONFERENCE ON COUNTY ASSOCIATION WORK

A. M. Locker, who presided, led a general discussion on "A County Organized." A county is organized when it holds a convention, and elects officers,—a president, vice-president, secretary, treasurer, and department superintendents. A county is completely organized when every district has a complete organization. We organize to benefit the local schools.

Herman Bowmar of Missouri, spoke on "A County Association Program." He said: "The program of a County Association has two functions. The first centers in the local school, bringing to the local schools the highest ideals. The second centers in the community. It unifies the Christian task of the community. There are three phases of a county program: field—financial—educational.

"The county should be put on a business basis. This program should be carried out through the four divisions, by holding elementary conversationals, older boys' and girls' conferences, federation of the adult classes.

SECTION 3—CONFERENCE ON CITY ASSOCIATION WORK

Samuel B. Fares, General Secretary Philadelphia County Sunday School Association, Philadelphia, Pa., presided.

Mr. Fares: "If we ever solve the problems that face us as Christians leaders, we must solve them in our cities."

W. C. Pearce: "In the city we find evil and wickedness. We find them in the country, too, but they are not organized there.

"There is great need that more of our cities be organized for Sunday School Association work. The International is planning to conduct a campaign for such organization in from thirty to one hundred cities, the selection of the cities to be made by the states and provinces.

"We need a standard for city organization. We must have a great program for our city Association work; we must build up a community spirit. Our program must recognize the industrial problems and must match the conditions of life in a big city. We must organize our cities in such a way as to take care of week-day religious instruction, week-night classes, daily vacation Bible schools, and the like."

SECTION 4—CONFERENCE ON RURAL WORK

Franklin Beckwith, Community Betterment Superintendent, New York Sunday School Association:

"The State Association is responsible for the religious education of all the people and the Association program must be carried down personally to the superintendent in the remote school. The program must be well defined, carefully prepared, and educational, not entertaining. It should be elastic and sufficient to reach the whole life educationally, socially, spiritually. It should be a home-made program. The state may frame up a general program, but the people on the ground should have a hand in making it.

"Have a community betterment week. Co-operate with the superintendent of public schools. Have lectures in the interest of education, better farming, health and whatever will put good into the community. Have a Sunday School day. Develop community pride."

E. T. Albertson, Colorado: "Country people are naturally retiring. They have somehow gotten the idea that they can't do things. Help them to believe that they can. Plan an educational program that has to do with the life of the people. Raising hogs and cattle, mines and graded roads are a part of Christianity. Help people to believe that they ought to raise better cattle because they are Christians.

Delegate from Pennsylvania: "We work in co-operation and co-ordination with other community welfare movements, the Red Cross, and the Y. M. C. A. Their work is backed by the county association. At the county fair we have an exhibit of Sunday School work, as well as day school and farm work. We co-operate with the Food Administration. There is a war saving society in every school."

SECTION 5—CONFERENCE ON NEGRO WORK

Rev. Homer C. Lyman, presided. D. W. Sims of Georgia, gave an informal report of the work of K. D. Reddick, who has been working through the colored churches in Georgia under his supervision. Questions and general discussion brought out the suggestion that it seems wise to enlarge the work through the separate State Associations, but it was agreed that it would take much time, careful culture, and close supervision before efficient separate organizations for colored people could be built up. The plan for holding co-incident meetings for colored people whenever there was a school of principles and methods or other educational effort for the white, using the same speakers for the colored school as for the white school, was recommended.

CHAPTER VI

BUSINESS DEPARTMENT

REPORT OF THE DEPARTMENT TO CONVENTION

By Robert Cashman,

Business Superintendent, International Sunday School Association,
Chicago

THE work of the Business Department of the International Sunday School Association divides itself naturally into two classes, office management and finance. The efficiency of either largely determines the success of the other.

In the years previous to 1912 there had never been a Business Superintendent or a Business Committee. There had been what was known as a Headquarters Committee to assist in the business affairs of the Association.

At the Chicago Convention in 1914, E. H. Nichols, Treasurer, suggested the organization of a Business Committee which should meet at least once each month and give careful consideration to the business affairs of the Association. The work of this committee grew in extent until it was taken over two years ago by the Board of Trustees, who assumed responsibility for all business affairs of the Association.

Feeling, however, that there was great need for specialized work along business lines, the International Executive Committee at its meeting in February, 1918, asked for the reappointment of a Business Committee to co-operate with the Business Superintendent, and we are happy to announce that at the meeting of the Board of Trustees a month ago Lansing F. Smith of St. Louis, treasurer of the Missouri State Sunday School Association, was elected chairman of the new Business Committee.

Our Treasurer has reported that not less than a third of our budget of \$350,000 for the past quadrennium has been raised since the Chicago Convention. You may be interested in knowing how this has been done. In the first place, six tours were conducted, covering the states of Illinois, Ohio, New York, Pennsylvania, West Virginia, Louisiana, Mississippi, Oklahoma, Colorado, Kansas and Missouri, from which our Association has derived about \$25,000.

Dr. H. H. Bell, one of our International Vice Presidents, residing in San Francisco, and Thomas V. Ellzey of Canadian, Texas, our Recording Secretary, both have given several weeks of their time within the past two years to the direct solicitation of funds for the Association in co-operation with the Business Superintendent.

Mr. Excell has reported the handling of more than a quarter of a million dollars. Back of that sum of money lies the individual consideration of at least 50,000 collection letters which have gone out from the headquarters office to our 5,000 contributors. This means an average of a letter for every minute and a half of working time. These written messages travel 100,000,000 miles annually.

Last month our work had grown to such an extent that it was necessary to move to larger quarters. We found space one floor above our location in the Mallers Building, Chicago. The office now occupies 2,200 square feet of space, houses ten superintendents and as many helpers. I wish I could take you all on a tour of inspection through our headquarters office. I would like to introduce you personally to each of the ten helpers, and to the managers of the printing establishments, supply houses and others who make the International Association possible. Back of every convention speaker in the field there is an efficient departmental and headquarters organization at home.

Our Association has issued in the last four years not less than 5,000,000 leaflets. Placed line after line, the copy used in International leaflets would reach ten times around the world. This involves the distribution of about 100 different educational leaflets which are sold at cost, and about half as many other leaflets which are used for publicity and other purposes and are distributed without charge.

The Business Department has been largely responsible for the production of our Association paper, the "International Searchlight." This magazine is sent not only to our contributors, but parts of it are syndicated in many State Association papers, so that it reaches a constituency of probably 50,000 readers. I believe the "Searchlight" has had much to do with the financial success which has come to the Treasury Department during the past year, this being the only means used to keep our contributors informed of the work made possible by their investments.

In behalf of the Business Department, I wish to express our appreciation at this time for the co-operation of our thousands of friends throughout the continent who, through their gifts and their counsel, have made the International Association what it is today.

BUSINESS DEPARTMENT WOULD BE HELPFUL**By Robert Cashman**

For many years preceding the Chicago Convention in 1914 there had been what was known as the Headquarters Committee to supervise the business of the Association, in co-operation with the General Secretary.

In June, 1914, at the recommendation of E. H. Nichols, Treasurer of the International Association, a business committee was organized under a ruling of the Board of Trustees to act in all business affairs of the Association between meetings of the board. This committee was likewise instructed to carry out the recommendations of the board concerning budget, reorganization, etc. As yet no Business Department had been created.

On July 1, 1916, by vote of the Executive Committee, the work of the International Association was divided into three departments, Education, Field Administration and Business Administration. From this time forward monthly meetings of the Business Committee were held and great progress was made in the standardizing of methods and the promotion of office efficiency.

There has been a great lack of unity in the business standards of the auxiliary Associations of the continent and strong appeals have come from treasurers and others for a harmonizing of financial records, report blanks and other forms. Ideas are needed with regard to filing systems, collections, financial campaigns, etc., and it is the thought of the Business Department not only to study the problems of the International Association and its auxiliaries, but to furnish help to the entire continent along business lines.

HOW TO GET THE MOST OUT OF LETTERS**By Charles R. Wiers,**

Chief Correspondent, Larkin Company, Buffalo, N. Y.

Advertising and letter writing are partners. Neither can be successful in the hands of incompetents. The successful correspondent should be educated, tactful, a keen observer, enthusiastic and a student of human nature.

No man can write unless he believes in himself, in his employer and the products of his house.

The chief characteristics of a good letter are brevity, courtesy, clearness, sincerity and imagination. A letter without sentiment is like a man without feeling.

Avoid useless expressions, such as "We beg to say," "Enclosed herewith," "Enclosed please find," "Contents noted." If you have something to say, say it.

Five rules of success in letter writing are these: Try to form a picture of the one you are addressing; try to appreciate the local conditions under which he works; try to get a fairly accurate idea of his likes and dislikes; remember there is no one who is not susceptible to the right appeal. When you have finished this study of your man and his local situation, talk to him sensibly as man to man.

In style be natural. Be yourself. Be simple and comprehensive. Make plain to your correspondent in simple language that he can understand the things you have in your heart to say.

If you are to interest another you must give him tangible facts, something that will excite his interest and inspire a quick appreciation of what you have to offer. Place his interest first and subordinate yours.

Too much care cannot be given to typewriting. Errors and erasers should not be permitted. Adopt a standard and see that it is lived up to by your entire force. Avoid abbreviations, spell every word in full, both in the letter and in the address.

Use care in your stationery. Your letterhead should combine quality, dignity and individuality.

A correct letter is conversation at a distance; it is a passing revelation of human nature. See that your stationery, your letterhead, your letters, properly reveal yourself and the cause you represent.

STATE ASSOCIATION PAPERS

By C. A. Osborne,

Church Publishing House, Chicago

There are three topics involved which we may discuss: The goal or objective sought; the style and method of attack; the material and equipment to be used.

Various ideas and ideals are cherished by different editors. One editor's object is to make the newspaper a record of achievements. Another wishes a bulletin board to display to his constituency announcements of plans and programs, standards and methods. A third may use his paper for the discussion of new theories and philosophies: new forms of Sunday School work and new tenets in psychology and theology. A fourth may incline toward literary essays and material for the culture of the intellectual life of his readers.

All of these objectives may fitly have consideration, and perhaps some share in an Association paper, but the paper is effective only as it becomes an agency for spiritual education, for the culture of higher life and the bringing in of the Kingdom through the agency of the Sunday School—the “biggest work in the world.” The reason Sears, Roebuck & Co. did \$150,000,000 worth of business last year was “printers’ ink.” There is absolutely no agency for accomplishing so many and such big results in Association work as the Association paper wisely and effectively used.

As to style and method, I suggest:

a. The cover counts half in appearance, which is the basis of all appeal. An attractive cover with a good picture or challenging caption is a necessity.

b. Typography is also vital. Don’t use 8-point type. Use either 9-point or 10-point, and then secondary matter that must go in may be put in 6-point type. Have the heroism to cut your “copy” rather than size of type.

c. Headlines which epitomize the message are of supreme value.

d. Illustrations are expensive but can not be entirely omitted.

Material and “copy” will of course vary according to circumstances and editorial vision, but I suggest:

a. Begin on page 3—never on page 2—with a regular heading and leading article; on page 2 put a full page display article, or an advertisement. Follow with departments and an arrangement that will enable readers to know what to expect and where to find it.

b. Departments and their special articles are wise just so far as worth-while messages (and not “something to fill in”) are secured.

c. There should be at least one serious, forward-looking article in which a vital theme is treated with some adequacy.

d. A full page of “Standards of Efficiency,” giving an outline for standardizing a school, or some complete schedule of directions to county and township officers, or any similar program of continuous value.

e. A special annual number may be issued in extra quantity and used as a manual to put into the hands of all new officers and workers throughout the year.

In brief, there must be an Association paper with such balance, dignity and perspective, such harmonious and correlated content and arrangement, as will command and secure attention; convince and persuade; move to action and secure results in the culture of the spiritual life and the upbuilding of the Kingdom of God.

OFFICE EQUIPMENT SHOULD BE WELL PLANNED**By Roland Cole,**

Youman and Erbe Company, Rochester, N. Y.

Wherever there is lack of system there is lack of thinking and planning. Mechanical tools do not constitute a system and can not be depended upon to act automatically without some help from the human side.

There is a great difference between a filing system and a method of storing things away. Most filing systems are not filing systems, but storage systems, where both transferred matter and current matter is packed away without proper classification.

Every office has a great many non-essential records and papers. Many of these may be destroyed at once, as they are of no value and fill the files with useless material, making it more difficult to find valuable papers when needed. A good plan is to set aside for this purpose a drawer, labeled "miscellaneous" or "temporary," equipped with a set of alphabetical subdivision cards. Place in this drawer every paper of doubtful value properly indexed. Periodically this file may be gone through to see whether by mistake any important letter has found its way thereto, and the contents thrown away or destroyed. The use of such a drawer will inculcate the habit of discrimination and make a big reduction in filed records. Every office should seek to reduce the bulk of its records to the smallest possible quantity.

To plan a new way of doing things always takes extra thinking, but this thinking generally brings an unexpected dividend in the saving of time and work. As a matter of fact, there is time in which to do everything. Once you become impressed that a thing can be improved, you suddenly discover you have time to work out the improvement.

Too little filing space means that current papers do not remain at hand during the full period of reference. Too much means that papers will be allowed to remain in the current files beyond the period of their usefulness. Conditions in all offices vary. In some offices papers may be said to be current for only a month or two, while in others they continue to be current for a year or over. Making allowance for all exceptions, the proper size of filing system for your business is a cabinet which permits you to keep six months' correspondence for easy reference. Correspondence for the other six months should not be removed too far away for easy reference, while older

correspondence may be transferred with all safety out of the office.

When installing a filing system, do not base the number of drawers required wholly on the quantity of incoming and outgoing letters, but make provision for other papers, two or four extra file drawers for letters, state papers, photographs, etc. Photographs are always best filed vertically, by name or otherwise. A follow-up feature is an absolutely essential part of every record-keeping system. Every filing system, whether for letters or other papers, should have one drawer in which there should be a set of daily and monthly guides for the follow-up. The best way of using this follow-up is to make two copies of every outgoing letter, one carbon copy attached to the letter to which it is a reply and filed in the regular way. The other copy filed by the date of follow-up. The original letter should bear the date of follow-up in pencil, so that any piece of correspondence may be located by referring to the letters filed alphabetically. This will show where the second carbon may be found by date.

Always file correspondence alphabetically where possible. It is the most natural way to refer to the letters, whether the filing is done by name of the individual or organization. The location method of filing by state, district, county or city possesses a great many advantages, but it should only be given consideration when the alphabetical method will not work, or where a cross-reference is desired to names which are already indexed alphabetically in connection with some other record. Filing correspondence or records by subject presents plenty of difficulties and the subject method never should be adopted under any consideration where the alphabetical or location systems will work. The average small business office has no need to adopt a subject method.

Be on the lookout for mechanical devices. They take away the doing of dull, monotonous work and give opportunity for constructive work. Every desk should be equipped with an "incoming" and an "outgoing" tray, so that when the incoming mail is distributed there is one definite place to put it and one place to which the department head or manager is accustomed to look. The "outgoing" tray is designed to hold all the matter ready to be filed away. The fundamental idea of efficiency is the prompt distribution of papers and records with one handling. Your desk should be provided with trays and facilities for doing everything with a piece of paper that can possibly happen to it, except to sidetrack it. There must be a place to put every paper which you want to look up; for every paper on which you are waiting information; for papers held for dictation and papers ready for the files.

THE GREATNESS OF LITTLE THINGS

By H. J. Heinz, Pittsburgh, Pa.

Everything that is worth while has a small beginning. From boyhood I was taught the importance of little things and to do the common thing uncommonly well.

Many young men who enter business life are not willing to pay the price of success. They think they must do big things right away. I know a business where there are fifty partners. Every man began at the bottom and worked his way up, step by step.

Men who draw large salaries or who have become partners are masters of detail. The detail man usually is the winner.

He who tries to do all himself is practicing false economy. After you master detail, coach others to take your place. It is poor economy for a \$5,000 man to do work that can be done by a \$6 a week boy.

Many men fail because they do not realize they can become great by hard work. Between the ages of 20 and 40 I did my best work between the hours of 7 and 11 at night.

COMPLETE ELEMENTARY MANUAL

If you have anything to do with the work of the Children's Division above the management of the department in a local school, you can profit by reading carefully Chapter VII. It's a complete manual for Children's Division officers.

If success grew on trees, every man would have his own orchard. We must work for success, not for dividends.

There is another man who does not appreciate the greatness of little things. He is the one who says, "I never make a mistake." Our mistakes should teach us to prevent the repetition of such mistakes.

A smile is a little thing. It doesn't cost much, but it is a great winner and a very valuable asset in an office.

Power is today the great goal for which men are striving. Influence may secure a good position, but it requires work and application to hold it. Men will tell you that money wins its way through the world. That's a mistake. Christian character and ability count today as never before.

Character is a thing often overlooked in the mad rush for wealth and fame, but Christian character is the only thing that is enduring for time and eternity.

PLAN WORTHILY FOR NEEDS**By Robert Cashman,**

Business Superintendent, International Sunday School Association

The day of begging or the day of seeking small, inadequate gifts has gone by; we must recognize existing needs and plan for them worthily. A new day has come; men and women have money to invest in the Kingdom. We must take our place in the larger opportunities of the world's program.

For many years the International Association, and a great many of its auxiliaries, have spent the time of their executive committees extravagantly in discussing deficits, without making any aggressive or definite plans to overcome them.

The old-time methods of raising money through pledges under sentimental appeals at public meetings and gatherings has largely passed. We must depend more upon the apportionment plan of co-operation from our auxiliaries and from the personal solicitation of men and women of means.

The International Association has established a new standard for Association gifts, grading subscriptions on the basis of the individual association's ability to pay. It has established four classes, namely; Classes A, B, C and D, representing gifts of $12\frac{1}{2}$ per cent, 10 per cent, $7\frac{1}{2}$ per cent and 5 per cent from associations on their net yearly receipts. If paid on the monthly plan, as desired by the International Association, the auxiliaries are recognized in Class AA, BB, CC and DD, as the case may be.

The International Association has planned to double its budget, and it must call upon the auxiliary associations for increased support. It is not the thought of the International organization that the auxiliary associations should suffer on this account, but that they in turn should explain to their respective constituencies the great needs and responsibilities of the hour and call upon their auxiliaries likewise for increased support. In this way the burden, which would be heavy if centralized, will be easily carried by the great Sunday School army of North America and blessing will come to all concerned.

We feel that from this time forward we must keep in closer touch with the association treasurers of North America and offer to them and to the business management of the association offices the very best and latest ideas on finance and business affairs as related to association work.

SELLING THE SCHOOL TO THE BUSINESS MAN

By Truman A. DeWeese,

Director of Publicity, the Shredded Wheat Company,
Niagara Falls, N. Y.

When you analyze the "business end" of the Sunday School problem you realize that the Sunday School costs money—that it must be largely supported by men who are in business; that to get their support you must impress them with the value of the Sunday School as an instrumentality for making good citizens. In other words, you must "sell" the Sunday School to the business men, through systematic, persistent, educational advertising—the kind that has the candor and the dignity and the seriousness to command public respect.

This is the golden age of advertising, and this is the year of its greatest triumph. No longer is the finger of scorn or suspicion pointed at advertising. It has raised the sinews of war for the nation and has drawn millions from the pockets of the people to support the greatest organization of charity and mercy in the history of mankind. This was done by display advertising in newspapers and magazines.

Advertising is the art of giving information regarding a salable product whether that product is a tangible thing like merchandise, or whether it is service. Advertising is an agency for putting life into business. Why not use it to put life into the Church and Sunday School? The Sunday School is organized for the education of the children regarding the teachings of Jesus, the Founder of Christianity. The Church and Sunday School represents a heavy financial investment in buildings and equipment. In order to realize the largest returns on the investment every agency of the Church should be brought to topnotch efficiency.

If you are going to sell the Sunday School to the business man as the Y. M. C. A. and the Red Cross have been sold to him, you will have to resort to intelligent, systematic, educational advertising which will impress him with its value in the making of good citizens and honorable business men.

The business man will have to be convinced of two things before you can sell him the Sunday School: first, that instruction in the Bible has a vital relation to the building of character, in that it gives to the plastic mind of youth fixed and definite ideas of right and wrong; second, that the Sunday School is organized to give this instruction in a thorough manner.

Convince a newspaper publisher or editor that a large percentage

of the community which he serves is interested in the activities of the Church and Sunday School and he will give them liberal space—provided some one who has what we call the “news instinct” will prepare the matter and turn it in typewritten and ready to print. This newspaper publicity should be supplemented by leaflets and booklets presenting in terse style the purposes and aims of the Bible School and its claims upon the support of men and women who know the value of maintaining the highest standards of citizenship.

The Sunday School can be sold to the intelligent business men of America through advertising written by men who know how to use the English language and who have a sympathetic understanding of its power to standardize Christian manhood and womanhood.

A WORLD'S VIEW

By Frank L. Brown,

General Secretary, World's Sunday School Association

The present budget of the World's Sunday School Association is \$42,000. This provides for the New York headquarters overhead and for budgets for South America, Moslem fields, the Philippines, China, Korea and Japan. China's budget of \$9,000 was taken over from the British section of the committee, July 1 last. These budgets cover quite a literature item for the fields. In China over half of the budget goes into the production of improved lesson literature.

Of our income, about \$1,500, or one-tenth of the state and provincial pledges, comes from the International Association; the Sunday School and mission boards give \$2,500, and individuals chiefly contribute the balance. Many of these individuals are interested in all the Sunday School organizations. Instead of three or four appeals to them, there should be one unified appeal.

That now is the right time to lay broad financial plans for this great Sunday School work is evident: —

1. Because there is an insistent call for emphasis upon the spiritual rather than the material.
2. Because the right education of childhood is of first importance.
3. Educators admit that the religious motivating of life is essential to right conduct.
4. It is proved that men are ready to give largely for worth-while things.
5. A plan to extend the Sunday School to foreign fields as a means of building national character and so safeguarding the future

will appeal strongly now because of America's new world relationships.

If we take our work seriously, if we believe that religious education is absolutely essential to individual, home, community, national and world welfare, we must do three things: (a) Organize it thoroughly; (b) supervise it effectively; (c) finance it adequately. In none of these respects can we take the past as a basis. The big new day upon us requires big new plans.

1. To be successful, it must be a co-ordinated drive. It must include: (a) City and County Associations; (b) State Associations; (c) International Association; (d) World's Association.

2. It must aim for a lump sum to be distributed to these four agencies upon a basis of required work.

3. It must not interfere with present sources of revenue, but should be largely obtained by a special drive in large cities, aiming at large givers.

4. It must be conducted by a financial expert, using plans familiar now to the giving public.

5. It must be preceded by a strong country-wide publicity campaign in the secular and religious press.

6. It must employ as speakers groups of educators, International and State organization men, Sunday School business men, and the World's Association secretaries from the foreign field, in order to broaden the appeal and give it color.

7. The sum called for should not be less than a million dollars a year for a four or five year budget, this to be allotted to various cities or states. If we shall include the present budgets of the City, State, International and World's Association, it should be two millions a year.

8. The basis of the appeal should be patriotic, to prepare the world for its new tasks by training a generation in religious motives.

THE COLLECTION OF PLEDGES

By A. L. Aderton,

Business Superintendent, New York State Sunday School Association,
Albany, N. Y.

Three factors enter into the collection of pledges, the circumstance under which the pledge is made, the personality of the individual making it, and the method used in collection. If we correctly analyze these factors and intelligently apply the analysis, we shall greatly increase our percentage of collections.

Too little attention has been given to the conditions governing pledge-giving. A public meeting with an emotional appeal is not the time or place to ask for pledges. Public meetings may give both instruction and inspiration, but they should not be used for pledge-taking.

Education precedes interest and interest precedes liberal giving. We need to select carefully those upon whom we desire to place the support of our work, educate them, interest them and then secure their support. This is hand-picking rather than general gathering. It is a slower process, but more effective.

Learn everything possible about your contributors. Have a place on your pledge card for this information and add to it from time to time. This information may be secured from newspaper clippings, correspondence, through friends or personal interview.

Having secured this information, use it. Visualize your contributor. Attack him from his points of interest. See your work from his angle. Live with him that you may understand why he gives his money.

Form letters will never bring as high a percentage of collections as personal letters. Reduce the number of givers and raise the average of gifts, so that it will pay to write personal letters. Advertising and letter writing go hand in hand. Study ways of visualizing your work in print and keep it before your contributors. Each large contributor should receive one or more personal communications annually about the work, in which there is no solicitation of funds. These letters, or literature, should be designed to arouse and increase interest and support. They should refer to some special feature of the work, some incident of special interest, some new literature, or something with a human interest appeal.

There is no greater asset in collection than imagination. Study ways to visualize your work to your contributor. In writing him, be natural. Having visualized him, just talk to him, but talk from his viewpoint. Your letter should rarely contain more than four paragraphs. The first should win his attention, the second awaken his interest, the third arouse desire, or bring conviction, the fourth compel action. Make your personality count. Cash in on it. Get in the envelope and seal the flap.

In short, build up a scientific approach, a foundation for your pledge; get all possible information about your contributor, then sell him your personality through your ability to visualize the cause you represent.

BUSINESS ON A CASH BASIS

By James W. Maxey,
Fowler, Colo.

Five years ago the Colorado Sunday School Association was \$3,800 in debt and we were unable to pay the International Sunday School Association our small annual pledge of \$150. Our committee decided to pay our debts and then to spend only the money that we had on hand or in sight.

It was a happy day when we announced at our State Convention that the State Association was out of debt. One county that for some years had pledged more than it had paid, instead of making a pledge, brought \$250 and said, "This is what we are going to give the State Association for the next twelve months."

Last year we had several counties do this and by January 1st twenty counties had paid their pledge for the year ending July 1st. These twenty counties are our largest givers.

At one recent county convention every school brought its pledge for the coming year and laid it on the altar in cash. By multiplying such counties as this, Colorado has been able to pay its debts on the first day of every month and send the International Association our one-tenth, and we are doing this more easily and with more joy than under the former plan. We find that business men have more respect for us and are more willing to put money into a program of future service than to give money for a debt.

Association incomes are all largely from two sources, individuals and auxiliary associations. Individuals may be put upon a cash basis by so arranging the budget and pledges that the pledges will mature before the budget is spent. We are finding in Red Cross and Y. M. C. A. work that it is easier to get cash than pledges, and easier to get short-time pledges than long-time pledges.

There is a buoyancy about this plan that makes us lighter and happier and freer in our service. It is easier for a state to raise the money and make a cash pledge than to make a pledge and then raise the money.

CHAPTER VII

ELEMENTARY OR CHILDREN'S DIVISION

REPORT TO THE BUFFALO CONVENTION

By IVES L. HARVEY, Chairman; MRS. MAUD JUNKIN BALDWIN, Superintendent (MRS. MARY FOSTER BRYNER, Superintendent, 1914-Jan. 1917).

THERE are at least twenty-five million children under twelve years of age living on the North American continent in democratically governed countries where church affiliation is entirely a voluntary matter.

Of the twenty-five million children of all races and nationalities on the continent about thirteen million are receiving religious education as follows:

- About 6,800,000 in Protestant Sunday schools.
- About 5,000,000 in Catholic institutions.
- About 400,000 in Jewish institutions.
- About 1,000,000 in other institutions.

The other twelve millions are outside the touch of the church and the gospel. It is unnecessary to say that *every* child needs a religious education. The Elementary or Children's Division of the International Sunday School Association believes this to be true, and is organized for the purpose of emphasizing and fostering the Christian nurture and education of all the children of the continent. It seeks to arouse the interest of all the Sunday School teachers and parents of children in any given community in the religious education of all the children of that community. It seeks to awaken the consciences of all followers of Christ and lead them to prepare themselves for giving the next generation the religious instruction and training which will enable them to aid in bringing in the Kingdom.

ELEMENTARY OR CHILDREN'S DIVISION COMMITTEE

For many years this work has been promoted by the Elementary or Children's Division of the International Sunday School Association through its Elementary Committee and Elementary Superintendent.

The personnel of the present committee is as follows:

Ives L. Harvey, Chairman.

Educational Section: Mrs. Florence Sears Ware, Mrs. Herbert L. Hill, Prof. E. P. St. John.

Field Section: Mrs. Mary Foster Bryner, Miss Harriet Edna Beard, Miss Susie M. Juden.

Other Members: Miss Helen Palk, Mrs. T. H. Hageman, Prof. L. H. Beeler.

ELEMENTARY OR CHILDREN'S DIVISION OBJECTIVES

The objective or policy of the Elementary or Children's Division of our Sunday School Association work is:

(1) To afford teachers and fathers and mothers of children opportunities for training which will enable them to lead their children to an acceptance of Jesus Christ as a Friend, Helper and Saviour, and to such service to others in the spirit of the Lord Jesus as children can render.

(2) a. To afford the children adequate opportunities for receiving the religious nurture and education which will lead them to accept and publicly confess Jesus Christ as their Friend and Saviour, and to desire to render Christian service to others.

(2) b. To afford the children adequate opportunities for the expression of their Christian life at home, at school, at church and at play.

For the purpose of realizing these objectives, the International Elementary or Children's Division Committee and the Superintendent have urged the state and provincial associations to organize thoroughly the Elementary Divisions of their work by appointing interested, efficient Elementary Committees, calling paid or volunteer Elementary specialists to act as Superintendents of their Elementary Divisions, by organizing the Elementary Divisions of all the County Associations.

At present there are sixty-five states and provinces affiliated in the International Sunday School Association. Twenty-four have active Elementary committees. Twenty-two have Elementary superintendents giving their full time to the work; three giving part time to the work; all receiving some remuneration included in the regular State or Provincial budget. In addition to these paid superintendents, there are thirty-three volunteer workers, making the total number fifty-seven. There are 3,676 counties in the states and provinces in the International field. Our reports show that 1,836 have been organized for Elementary Division work. The following states report 100 per cent of their counties with County Elementary superintendents:

Connecticut, Delaware, Nevada, New Brunswick, New Jersey.



MAUD JUNKIN BALDWIN
ELEMENTARY SUPERINTENDENT



WILLIAM C. PEARCE
FIELD SUPERINTENDENT



MAUD C. GWYER
Acting Sec. I.L. W. Sec.

INTERNATIONAL
SUNDAY SCHOOL ASSOCIATION
STAFF - 1918-



WALTER P. NATHAN
A. M. Sec. I.L. W. Sec.



E. L. WILLIAMS
I.L. W. Sec.



J. SHREVE DURHAM
HOME VISITATION SUPERINTENDENT



P. A. WATTS
I.L. W. Sec.



M. A. CHILLINE
EDUCATIONAL SECRETARY



F. W. HALPENNY
FIELD SECRETARY

JOHN M. M. M.
SUPERINTENDENT WORK AM.
NEGROES



ROBERTA CASHMAN
BUSINESS SUPERINTENDENT

It is supposed that the organization of each of these is for the purpose of rendering a great service to childhood and not for the purpose of reporting their organization.

TRAINING FOR SUNDAY SCHOOL ASSOCIATION ELEMENTARY DIVISION LEADERSHIP

The International Sunday School Association has recognized that if ever the Elementary divisions of the State and Provincial associations were to be able to lead the churches of their communities in great co-operative movements for the religious education of childhood, the leaders of the Elementary divisions of states, provinces, counties, districts and townships must be trained for their work. Therefore the International Elementary Committee and the International Elementary Superintendent have promoted the Elementary Division work by urging that all Sunday School Elementary Division superintendents be offered the following opportunities for training: At the State or Provincial conventions by programs prepared especially for county and district or township Elementary superintendents; at Sunday School Association Elementary Division conferences in several sections of the states or provinces with programs planned to instruct and train county, district or township Elementary superintendents; at the International Training School for Sunday School Association Leadership at Conference Point on Lake Geneva, Wisconsin, where a special course has been arranged for State and Provincial, county and district Elementary superintendents preparing themselves for service either as volunteer or paid workers.

THIRTEEN GRADUATES WITH ELEMENTARY SPECIALIZATION HONORS

Reports recently received from State and Provincial Elementary superintendents show that forty states and provinces have offered such training in conventions; that twenty-one have offered this training in Efficiency conferences; that twenty-five states and provinces have sent Elementary superintendents to Conference Point, and have urged county Elementary superintendents to attend. Attention is called to the fact that in the years 1916 and 1917 thirteen students were graduated with Elementary specialization honors.

Graduates 1916: Miss Mabel L. Bailey, Miss C. Blanche Carl, Mrs. S. A. Chappell, Mrs. W. B. Ferguson, Mrs. A. L. Grebel, Mrs. R. J. Hutton, Miss Bertha Laine, Mrs. Kate G. Rundle.

Graduates 1917: Miss Gertrude E. Maull, Miss Emma Archer, Miss Myrtle Huckleberry, Miss Harriet Edna Beard, Miss Maggie S. Wilson.

The Elementary Division of the International Sunday School Association has also promoted its policy by urging all State and Provincial associations to arrange through their Elementary superintendents or committees for offering opportunities for training to parents and Sunday School teachers of children—the kind of training they need in order to introduce their pupils to God the Father, and to Christ the Saviour; the kind of training they need to fit them to help these children build Christian characters; the kind of training they need to inspire their children with a desire to serve the people of the world in Christ's name. The reports sent to the International office show that fifty-five states and provinces have offered opportunities for such training in their State or Provincial conventions; that a few states have offered the same opportunities in State or County Elementary institutes or schools of methods. In these meetings the denominational departmental standards for the Cradle Roll, Beginners', Primary and Junior departments adopted by the Sunday School Council of Evangelical Denominations in January, 1916, and approved by the International Sunday School Association in February, 1916, and have been presented and have been used for the purpose of informing and instructing those in attendance in regard to the ideals for each department and the best methods of realizing these high objectives. They have also been helpful in encouraging and inspiring Sunday School teachers and parents of children to render a greater service than ever before to the children of their own and other denominations and the whole community. The reports coming to our International office show very interesting figures. They tell a wonderful story of the development of the Elementary Division work in the local Sunday School, which development has been largely promoted by all our State and Provincial associations, as well as by many denominational agencies.

ELEMENTARY DIVISION GOALS

The use of State and Provincial Elementary Division goals has resulted in some forward steps:

1. The following states and provinces report counties with 100 per cents of schools having Cradle Rolls:

Colorado	8	N. California	2
Illinois	4	North Dakota	4
Indiana	3	Ohio	2
Louisiana	2	Pennsylvania	16
Minnesota	4	Virginia	1
Missouri	5	Wisconsin	1
New Jersey	1		

2. All report increase in use of Graded Lessons.

3. All report increase in the number of Elementary teachers taking training courses.

Through the generosity of the Chairman of the International Elementary Committee and another interested friend, the committee and the superintendent were able to suggest and promote the observance of a Cradle Roll Week in 1917 in which twenty-six states and provinces co-operated, and the observance of a Children's Week in 1918 in which forty-four states and provinces have co-operated. Fifty thousand leaflets, containing suggestions for State, county, district and city Elementary Division workers, and also a suggested program for the week, were distributed in the states and provinces observing the week.

It is too soon after the observance of this 1918 Children's Week to make any sort of real report of the results, but the statements received from some of the State and Provincial Elementary superintendents emphasize the possibilities of a continent-wide observance.

During the last quadrennium about a quarter of a million of Elementary leaflets have been distributed. These leaflets touch upon every phase of Elementary Division work and they have been sent to all parts of the continent. Early in 1917 the Cradle Roll, Beginners', Primary and Junior leaflets were revised, and two new leaflets were prepared, namely, "Missionary Education for Children" and "Temperance Education for Children." At present there is in process of development a series of brief handbooks for State, Provincial, county, district and township Elementary Division superintendents.

FORWARD STEPS

It will be absolutely necessary for us as Sunday School Association workers to take some forward steps during the next quadrennium if we mean to do our part in securing religious education for all the children of the continent. The following have been decided upon as vital by the Elementary or Children's Division Committee:

1. We must give to our whole constituency a true conception of what Christ meant when He said, "Suffer the children to come unto me."

2. We must give to our whole constituency a true statement of the spiritual needs of the children of North America.

3. We must organize thoroughly the Elementary or Children's Division of every state, province and county.

4. We must urge larger financial provision for this work by every state, province and county.

5. We must offer larger opportunities for training to all state, provincial and county elementary or children's division superintendents.
6. We must promote the denominational standards for the Cradle Roll, Beginners', Primary and Junior departments.
7. We must secure a continent-wide observance of Children's Week.

CHILDREN'S DIVISION CONFERENCES

The Children's Division conferences were held in the Plymouth M. E. Church, which had been beautifully decorated by the Buffalo Children's Division committee. About 500 Sunday School Association and local Sunday School Children's Division workers attended the various conferences on each of the three afternoons devoted to the consideration of the problems which confront such teachers and leaders.

Wednesday afternoon the general subject considered was "The children of the North American continent; their need of religious education; and the responsibility of the home and church for meeting that need."

On Thursday afternoon the work of the Children's Division of the International Association was presented.

On Friday afternoon there were five simultaneous sectional conferences. One was for state, provincial, county, district, township and city Children's Division superintendents. The others were for Cradle Roll, Beginners', Primary and Junior teachers and officers. The speakers were all well-known Children's Division teachers and leaders, and the brief outlines of many of their addresses published herewith will be found instructive and inspiring.

On Wednesday evening the Buffalo Children's Division committee gave an informal dinner to the International Children's Division Committee and the state and provincial Children's Division superintendents who were attending the Convention. The occasion was greatly enjoyed by the fifty-two persons present.

On Saturday evening a patriotic birthday social was tendered all the visiting Children's Division workers. The 350 persons who attended were pleased greatly with the program so happily arranged by the Buffalo Children's Division committee.

THE EXHIBIT

The Children's Division exhibit was arranged in two groups as follows:

1. Sunday School Association Children's Division material, including letterheads, state association papers and so on, used in promoting

the work of the Children's Division of any Sunday School Association.

2. Local Sunday School Children's Division material, including original Cradle Rolls, original birthday letters, programs for promotion services, photographs of Beginners', Primary and Junior departments, hand work done in Beginners', Primary or Junior departments, temperance hand work and posters, missionary hand work and posters, illustrated songs, etc., etc.

In addition there was a fine exhibit of the hand work done in the Beginners', Primary and Junior departments of the Methodist Episcopal Sunday School of Bellevue, Pennsylvania. This exhibit was loaned by Mrs. J. M. Bailey, the General Superintendent of the Children's Division of the school, who kindly and generously accompanied the exhibit to Buffalo.

REPORT OF CHILDREN'S DIVISION FINDINGS COMMITTEE

We find that a comprehensive study of the subject by men well equipped for their work reveals the fact that there are millions of children living on the North American continent who are receiving no religious education. We consider this a calamity to the children themselves, to the nations under whose flags they live, and to the church of Jesus Christ, whose Leader died that they might live completely here and hereafter. Facing these facts, we recommend:

1. That greater effort to give these children their religious rights be made by state, provincial, county, district, township and city Sunday School Associations.

2. That all Sunday School Associations appoint Children's Division committees whose members are chosen with a view to their fitness for promoting the Christian education of children within their fields of operation; and that only those persons having specially fine qualifications for their work be elected as Children's Division Superintendents.

3. That opportunities for special training be afforded all Sunday School Association Children's Division Superintendents by offering them reading courses, and by conducting efficiency institutes for them.

4. That the Children's Division leaders in all Sunday School Associations be authorized to enlarge the work they have been doing by increasing their correspondence, by using a greater quantity of helpful literature, by planning more carefully the Children's Division sections of conventions and institutes, by enlisting the assistance of special workers.

5. That the Children's Division of all Sunday School Associations co-operate more fully with the home, the public school and all other

institutions and organizations existing for the purpose of uplifting children; and that special attention be given the plans for child welfare formulated by the United States and Canadian governments.

6. That since the observance of International Children's Week has been found to assist greatly in leading whole communities to think of the Christian education of their children, that this Children's Week be observed enthusiastically by all Sunday School Associations.

(Signed) MRS. HERBERT L. HILL,
MRS. FLORENCE SEARS WARE,
MISS HARRIET EDNA BEARD.

THE RELIGIOUS EDUCATION OF AMERICAN CHILDREN

By Prof. W. S. Athearn,

Chairman, Educational Committee

The religious education of the American child demands five things:

1. The general educational privileges of American children must be equalized.

There are today in the United States 5,516,163 illiterates over 10 years of age. Seven hundred thousand of the men of draft age are unable to read and write in any language. Four million six hundred thousand of our illiterates are over 21 years of age. The percentage of illiterates varies from $17\frac{1}{2}$ per cent in Iowa to 27 per cent in Louisiana. Half of our illiterates are between 21 and 45 years of age. If the President of the United States should review the army of illiterates as they passed before the White House, walking in double column, three feet apart, at the rate of twenty miles per day, he would have to stand for two solid months to see this army of illiterates march by. Of our illiterates 58 per cent are white, and 1,500,000 are native-born whites; 3,700,000 are farmers—that is to say, one out of ten farmers cannot read nor write. Of the men now in our American army between thirty and forty thousand are unable to sign their own name or read a signal or a notice or dispatch in any language. The church people must help create the public sentiment that will make it impossible for any child to grow up in America without the advantages of an education which will develop his powers and give him the key to universal knowledge.

2. Religious education must be made universal.

While we have five and a half million intellectual illiterates in America, we have over thirty million spiritual illiterates. We must build an American system of religious education which will reach the

last child of the American continent. This system must include Sunday Schools and week-day religious schools.

3. The child must be given an educational ideal.

4. The church must provide the material and the methods, and the trained leadership necessary to accomplish its educational task.

5. The church must organize for educational ends.

There are at present a multitude of organizations, few of which have an educational purpose. The International Sunday School Association seeks to direct the American people in the building of the kind of organization which will enable the American communities to sustain an adequate system of religious education for their children.

THE OPPORTUNITIES AND RESPONSIBILITIES OF THE CHURCH SCHOOL IN RELATION TO THE RELIGIOUS NURTURE AND EDU- CATION OF CHILDREN

By Dr. E. Morris Fergusson,

General Secretary, Maryland Sunday School Association

Imagine each church school raised to the highest level of efficiency practicable for that school; what would it do for the child?

1. Relate him to the church, through enrollment in church and Sunday School and training in church attendance.

2. Interpret to him nature in terms of religion.

3. Train his devotional life, including the establishing of his personal relation with Jesus Christ as his Lord.

4. Impart a religious significance to his family, school and social duties.

5. Put him in possession of his religious heritage as embodied in the Bible and other sources of religious experience and expression.

6. Enlist and direct his home life for the discharge of its own responsibility for his religious nurture and education, and for co-operation with Sunday School and church in the same.

Every child in North America reaching the threshold of adolescence ought to exhibit the fruits of the Sunday School's definite and purposeful efforts along these six lines.

What limitations now keep the product of the Sunday Schools of North America from rising to this level?

1. Non-existence. There is a vast aggregate of neighborhoods where a Sunday School could be but is not.

2. Incomplete enrollment. There are few neighborhoods where

every baby and pre-adolescent child is accounted for in some Sunday School. A multitude of children is within reach but unreached.

3. Children attendant but in opposition. A small percentage, but increasing with the growth of counter-educational influences and the multiplication of non-religious homes.

4. Children attendant and ready, but untaught. "What do you do in Sunday School?" was asked a little child; and the answer was, "I wait till it's out."

5. Class membership inert. The pupils behave and listen but are not moved to expression, initiative, organized response or experience, and hence fail to grow in religious character.

By what program of effort can these limitations be overcome?

1. Extension. Every child of Protestant affiliations must be enrolled in a Sunday School. Sound the note of childhood's need. Our county and district organizations must magnify its missionary function. Every field unsupplied is some other field's responsibility; and to bring the two together is some officer's responsibility.

2. Enlistment. The Sunday School's zeal must be stimulated till it fully accepts the challenge of its own field.

3. Fellowship. The Elementary workers already enlisted must be drawn into a fellowship on the common basis of childhood's need and developed into a series of fellowships corresponding to the standard departments of a graded Sunday School.

4. Instruction. These workers must be taught how to teach and supplied with the lessons wherewith they are to teach.

5. Guidance. Under a system of field officers the whole body of Elementary workers must be organized and led to the adoption and interpretation of a functional standard of achievement in religious nurture and education.

INTERNATIONAL SUNDAY SCHOOL ASSOCIATION AND ITS ELEMENTARY DIVISION

By Mrs. Herbert L. Hill,

President of the New York Graded Union

The Red Cross has been called the "Greatest mother in the world." In this phase of a mother's character as a comforter we are glad to agree with the poster that she is the "Greatest mother in the world," but as we think of the needs of the childhood of the world, the need of preparation, guidance, safeguarding, instructing and training, we realize the need of a complete world mother who shall consider all the

needs of the child and provide a way in which these needs shall be met. The child comes to this world burdened with tendencies laid upon him by thousands of ancestors of good and ill report. Hands are held out to lead him up or down. Which shall prevail? What powers are there here to stimulate the good and inhibit the evil tendencies? Shall he find the complete motherhood which ministers to his whole nature—physical, mental and spiritual? God has made him this threefold nature. We cannot delegate his physical care to his parents, his mental needs to his school teacher and his spiritual needs to chance or possibly to the church. Where shall we find the greatest mother in the world who shall realize the threefold nature of the child and his complicated needs and shall with accuracy of knowledge, skillfulness of methods, loftiness of ideals, guide and inspire parents and teachers that they may lead the children into the path the Father intended them to take?

The aims and objectives of the Elementary Division of the International Sunday School Association reveal in her the great mother heart that is brooding over every child of this North American continent, looking at every need, searching for every means to meet that need and endeavoring to supply nurture, guidance and inspiration for every little child through parents and teachers, the home and the church. Is she not the "Greatest mother in the world?" Her ideals are high, her task is great. Through the various organizations through which she works she endeavors to arouse this entire continent to the spiritual needs of the child, and to afford fathers and mothers and teachers of children opportunities for the training which will enable them to lead every child to know God as his Father, Jesus Christ as his Friend and Saviour, and every member of the great human family of God as his brother, and to show him how to serve his fellow men in the kindest, noblest, most helpful way.

GENERAL PLANS FOR PROMOTION OF ELEMENTARY DIVISION PROGRAM

By Mrs. Mary Foster Bryner,

Field Worker, International Sunday School Association

Through the Elementary Committee and Superintendent of the International Sunday School Association, plans and policies are originated to promote community efforts, to provide and acquaint teachers and parents with opportunities for training to supply religious instruction and nurture for all the children of North America.

To promote these plans and policies an Elementary Superintendent is needed as leader for each large geographical unit, state or provincial. About sixty of these serve as paid or volunteer workers, adapting and making known the plans and policies within their respective territories. These Elementary Superintendents need Elementary Committees affiliated with the state or provincial Sunday School executive committees. The members of the Elementary Committee should be specialists in religious education of children. They will discuss and decide upon the adoption of Association policies, standards and goals for their own constituency through county organizations.

The county is really the organized unit through which the community plans may reach the groups of Sunday School workers. A County Elementary Superintendent, a capable volunteer, is needed in every county. In large county or city organizations there is need of

HERE'S ANOTHER SPEECH

Dr. Blake in his address summarized in Chapter II gives rather startling figures of the loss in Sunday School membership in the Methodist denomination. You can get similar figures from the church reports for any denomination you may be expected to address.

securing helpers in townships, groups of townships or city districts. The organization needed is that necessary to reach all communities.

Plans are promoted through leaflets, correspondence (personal and circular), and occasional meetings. The Employed Officers' Association provides annually at Conference Point for presentation and discussion of Association plans, with a section for workers in the Elementary Division. This is followed by the International Training School for Sunday School Association Leadership with general and sectional courses.

In states and provinces, at least yearly in connection with the Sunday School convention, some periods should be devoted to a meeting of county Elementary workers. At least quarterly by correspondence, the County Superintendents should keep in touch with their helpers, and plan to meet them during the county Sunday School convention. Efficiency institutes with an Elementary section, also special Efficiency conferences for Elementary workers, provide additional opportunities for developing Association leadership.

THE ELEMENTARY COMMITTEE OF A STATE OR PROVINCIAL SUNDAY SCHOOL ASSOCIATION

By Miss Emma Lemen,

Children's Division Superintendent, Indiana Sunday School Association

That the Elementary Superintendent needs the help of a committee in the general planning of the work has long been recognized, but just how to get a committee that would be a real help has been the problem. In most instances the State Elementary Committee has been nothing more than an admiration society. It has usually commended the State Superintendent for the things she has done and has given her permission to go ahead. The result of this plan has been that most states have been convinced that it was little more than a matter of form to appoint an Elementary Committee and have continued to do it because it had always been the custom. Recently, however, a new plan has been suggested which looks as if it might solve at least a few of our difficulties. We are following it in Indiana and so far find that it works well.

The great question was the personnel of the committee. Formerly it was composed of the men of the State Executive Committee. Then a few states and provinces found it well to include women who understood the work of the division. Now the plan is as follows: First, have as chairman a member from the State Executive Committee in order that the work of the Elementary Committee may at all times be in harmony with the general work of the Association. Second, appoint one or more workers from each of the four departments, Cradle Roll, Beginners', Primary and Junior, who are specialists in their line. Third, select one or more business men because of their ability to aid in a financial way, and to make business-like suggestions. These men should, of course, be interested in the religious education of children. Fourth, choose one or more influential women connected with movements for the uplift of childhood.

The important thing to remember in appointing the committee is the necessity for wise selection. It is often a greater problem to dispense with the services of undesirable members than to secure them in the beginning. For this reason it is wise to organize the committee gradually.

It will be necessary for the State Elementary Superintendent to outline the work of the committee. This will include the general problems to be left to the committee and the individual tasks. The state or departmental specialists will be able to help in the program work of

the state or provincial conventions, and state or provincial conferences or institutes. They should also be able to present the Elementary work in county conventions and institutes to which the Elementary Superintendent cannot go. The chief work of the entire committee will be to outline the program for the year and the ways and means of promoting it.

The time and place for the meetings of the committee will be determined in part by local conditions. We are following the plan now of having two a year, one at the time of the State Convention and the other at the time of the midwinter State Executive Committee meeting. This plan is being followed because of the expense otherwise incurred, and may be changed as the State Executive Committee sees the need for more meetings of the Elementary Committee.

The results of such a committee, if it is willing to do its work, will be great. There will be clearer vision of the task set for the Elementary Division, finer preparation for the work, and greater co-operation on the part of all interested in the Christian education of children.

THE STATE OR PROVINCIAL EFFICIENCY INSTITUTE

By Miss Pearl Weaver,

Children's Division Superintendent, Illinois Sunday School Association

The promotion of the state or provincial Elementary Division program depends largely upon our success in discovering and developing leaders in the counties and districts or townships. Lack of response on the part of county and district or township Elementary Superintendents is due not so much to indifference as to lack of information about the plan and purpose of the Elementary Division program, and a knowledge of methods for its promotion.

The state or provincial Elementary Division program must provide opportunities for these workers in the county, and district or township to receive the training that will enable them to become efficient leaders in their respective fields.

The state or provincial Elementary efficiency institute seeks to provide these opportunities for training county and district or township Elementary Superintendents. The institute may be held the day before, the day after, or during the state convention: or it may be held at some other time than the state convention, perhaps as a mid-year institute. The disadvantage of either plan is the small number of workers reached. The best plan is to provide for a number of these institutes throughout the year, grouping several counties.

The duration of the institute will depend upon the plan. There should be from two to five sessions.

The program for the efficiency institute should seek to inspire county and district or township workers with the bigness of their task and fit them for it. The program should set forth the Elementary Division Association policy; the plans for the promotion of this policy; the qualifications and duties of the county and district or township Elementary Superintendents; a survey of the needs of the field; plans for meeting the needs; discovering and developing leaders.

We should keep in mind that the program for the efficiency institute has for its purpose the training of county and district or township Elementary Superintendents and is distinct from the Elementary institute which has for its purpose the training of teachers and parents of children.

INTERNATIONAL CHILDREN'S WEEK

By Mrs. Phebe A. Curtiss,

Children's Division Superintendent, Ohio Sunday School Association

It has been estimated that of the 20,000,000 school children in the United States, 15,000,000 are in need of attention today for some physical defects which may be partially or completely remedied. This has given rise to a new social force, called "The Home Health Volunteers," under control of the woman's committee of the Council of National Defense. This organization is making a complete survey of Babyland in order to emphasize the necessity of providing for the physical needs of the child.

Recently the statement was made that of all the boys sent from one county in Ohio because of misbehavior to the Industrial School during the past twelve years not one had attended Sunday School. So we see it is necessary to emphasize the spiritual needs of the children also.

The plan for observing Children's Week meets this need in large measure. An interesting study of the observance of this week in one community was made. It was a city of about 18,000 inhabitants, a city of culture. There are twenty-six churches and more than half of the pastors preached a special sermon appropriately to open this week. A visitation was made and it was a surprise to find that there were 229 boys and girls under 12 years of age who were not in any Sunday School. One hundred and sixty-four of these were enrolled through that week's efforts. A community meeting was held for the children one Sunday and one for the parents the next Sunday.

Parties were given during the week for the children and at each one there was some form of activity which resulted in a pleasant surprise for the mothers on Mothers' Day.

Twelve schools reported forward steps in Elementary work, such as cradle rolls organized, better separations of departments made, blackboards, sand tables, pictures purchased and interests so increased that the real results have only begun to show.

A study of the observance of Children's Week throughout a county was also made. One county held a three-session institute in preparation for it, the interest of the Ministerial Association was enlisted, and a committee appointed in each township to carry out the plans.

In two townships the forward step consisted in organizing a cradle roll in each school in the township. The county secured a cradle roll in each school in the county, an Elementary Superintendent in every township, and better still, an Elementary Superintendent in every one of the thirty-nine schools of the county.

One township decided to introduce graded lessons in every school in the township and the leaders have planned to hold a series of meetings in August at which a careful study of the graded lessons will be conducted in preparation for their use.

Too much cannot be said in support of this far-reaching plan for helping the children through the observance of Children's Week.

OUR COUNTY ELEMENTARY COMMITTEE

By Mrs. H. R. Shaw,

Children's Division Superintendent, Denver County Sunday School
Association

The elementary work of any city, county or state can not best be promoted without a strong, active Elementary Committee. For the personnel of my committee, we selected representative people who could contribute to the uplift of the home life, the school life and the play life as well as the religious life of the child. These members consisted of choice workers of the Cradle Roll, Beginners', Primary and Junior departments, the elementary grades of the public schools, the Mothers' Congress, Woman's Club circles, Press Club, and Children's Hospital work, representing various denominations.

This selection was ratified by the county executive and the Central Elementary Committee was organized with its motto, "This one thing I do." We outlined a year's program for the Elementary work of the city, secured the appointment of a district Elementary superin-

tendent for each of the city districts and planned monthly meetings for each district, which were held in different sections of the districts and with a larger attendance and interest than could be secured at one central meeting. As many as three meetings were held in one night.

The advertising and arranging for place of meeting, etc., were done by the district Elementary Superintendent, and the program was largely presented by the members of the central committee. As a result of this we have almost 100 per cent Cradle Rolls, a larger percentage of schools using graded lessons, better equipment, many parent meetings organized, more temperance and missionary instruction given, better Junior Red Cross work, and a much better grade of Elementary work in every school in the city.

The Elementary Committee co-operated with the County Elementary Superintendent in arranging and distributing departmental and special day programs, memory and hand work suggestions for various grades, in promoting the city-wide "Children's Week" and arranging city and district annual institutes.

FINDING AND TRAINING COUNTY ELEMENTARY SUPERINTENDENTS

By Miss Mabel L. Bailey,

Children's Division Superintendent, Wisconsin Sunday School Association

I. Know the qualifications: 1. A woman who loves children. 2. Who knows children's work from experience or is willing to learn it. 3. Is working in the Elementary Division rather than some other division of the local school. 4. Who sees possibilities in the work. 5. Is willing to give time to it.

II. Be on the lookout for prospects in: 1. Special county-wide conferences of Elementary workers. 2. The separate Elementary section program at the county convention. 3. The conference hour in conventions. 4. District meetings. 5. Personal interviews with Elementary workers. 6. General conversation with other workers. 7. Visiting Sunday Schools. 8. Local school workers' conferences. 9. Schools of methods. 10. City training schools.

III. Getting them elected at the county convention. 1. Suggest name of person discovered to the nominating committee. 2. Be ready to give reasons for your preference if necessary. 3. See the nominee yourself, explain the work and get her consent to serve.

IV. Filling vacancies between conventions. 1. When a vacancy occurs, get in touch with the county president immediately, and request him to have the office filled. If possible, recommend some one for the position. 2. Select some one yourself for the place and ask the county executive committee to ratify the choice and confirm the appointment.

V. Training. 1. Give instructions in person, before leaving the convention, if possible. 2. Request the county secretary to deliver at the convention the Elementary Section of all school reports. 3. Provide the Association officers' manual. 4. Supply available leaflets on all phases of Elementary work. 5. Hold efficiency conferences. 6. Provide special help for Association officers at the state and county conventions. 7. Develop officers by placing on district convention programs. 8. Ask large co-operation in preparing and carrying through county-wide Elementary conferences. 9. Send letters, leaflets, etc., from state office. 10. Ask publishers to supply helpful material. 11. Make the state or provincial paper a valuable asset. 12. Recommend helpful books. 13. Urge attendance at the International Training School.

PLANNING AND CONDUCTING THE ELEMENTARY SECTION OF A STATE OR PROVINCIAL CONVENTION

By Mrs. Ella M. Snow,

Children's Division Superintendent, West Virginia Sunday School Association

One of the real problems of the state or provincial superintendent is the Elementary section of the annual convention. It would be comparatively easy to arrange a spectacular stunt or an ostentatious display. In fact, there is a temptation to do this, for it wins applause from the throng. But we are not out to please the throng. We must direct and instruct the county and district Elementary Superintendents and workers in the local schools.

Our International Elementary Committee has carefully outlined an objective or policy for our work, which every state and provincial superintendent ought to "read, mark and inwardly digest."

I. There should be at least one attractive illuminating address before the main convention.

II. One conference of county and district Sunday School Association Elementary Superintendents of three hours, if possible, when you will: (a) Study the policy of your department work. (b) Devise methods of promoting the policy through county and district organiza-

tions; through county and district Elementary Committees; through county and district Elementary Superintendents. When your organization is outlined then (c) plan best methods of training teachers and parents of children, through county and district conventions, Elementary conferences, institutes, training schools, Children's Week, visiting local schools, Elementary literature. (d) Outline district and township program for local school, and presentation of denominational standards. (e) Announce list of books of special value for Association workers.

III. Sectional departmental conferences, three hours' program. The first hour could be spent in a general session discussing the organization of the Elementary Division in local school, the training of teachers and workers, story telling and relation of Elementary Division to the state or provincial association. The remaining time given to four conferences: (a) Cradle Roll. Under this department discuss the denominational standard, helps for parents, cradle roll class

ONLY ONE QUOTATION

"Until a minister is qualified to know the difference between the carburetor and the tail light of this educational automobile, he had better not fool with the starter or steering wheel."—Rev. C. A. Lincoln.

in Sunday School, and promotion services. (b) Beginners. The denominational standard. How to work and succeed in a one-room school, parents' meetings, promotion services. (c) Primary. The denominational standard, how to work and succeed in a one-room school, parents' meetings, promotion services. (d) Junior. The denominational standard, how to work and succeed in a one-room school, parents' meetings, promotion services. These are subjects that are vital to every local school and of great interest to the workers. Allow time for general discussion.

IV. Plan some social time, a luncheon or informal gathering.

V. Brief recognition before the main convention of the Sunday School Association Elementary Division work. This may be done as follows: (a) A short report by state or provincial Elementary Superintendent. (b) Roll call of honor counties, that is, those who have attained the standard or goal set. (c) Presentation of program or goal for coming year.

VI. An exhibit. What the eye sees remains longer with the individual than what the ear hears, hence the value of a good exhibit.

ELEMENTARY INSTITUTES FOR TRAINING CRADLE ROLL, BEGINNERS', PRIMARY AND JUNIOR WORKERS

By Miss Harriet Edna Beard,

Children's Division Superintendent, Missouri Sunday School
Association

"Training" is the word of the hour. Sunday School leaders have caught the spirit of it, and are keenly awake to the need of providing immediate training for workers with children. Elementary institutes are proving an efficient means. For several reasons we need many such institutes.

First, there is need of an enlarged vision and proper conception of the work of the Elementary Division.

Second, there is need of taking training and inspiration nearer to the workers than a state or provincial convention. This a county or district institute will do.

Third, there is need of our Association fulfilling its greatest function, that of fostering and carrying out community programs for the all-round development of the children. Such problems as establishing a common standard of religious education for all schools or making a survey of the forces that tear down, and deciding upon a program that will build a proper environment, may well be considered in an Elementary institute.

Three types of Elementary institutes may be conducted by a state or provincial association—state or provincial, sectional, and county. Except in small states or provinces the state or provincial convention supplies the need of a state-wide or provincial institute. But the "signs of the times" indicate that sectional or county institutes satisfy a long felt need. What I shall say as to planning and conducting will apply alike to the county and sectional institutes.

If every section is to be reached it will require a careful survey of the field. The topography of the state or province may warrant two institutes, but if rivers and mountains divide it into many sections or the needs vary greatly in different portions of the state, it may be necessary to conduct six or eight.

The first step, after determining the number to be held, is deciding upon the most central location in each section, and securing the local committees. There should be at least eight of these: registration, reception, music, decoration, exhibit, publicity and banquet. The State Superintendent should visit the place of meeting beforehand and

instruct the committees as to the purpose of the institute and their duties.

The program must meet the needs of the workers of that section; consist of at least five sessions; impart inspiration as well as instruction; partake of the nature of a school of methods; provide for two periods of departmental conferences, county and township superintendents' conference, and the consideration of community or sectional problems and programs.

The conduct of an institute may make or mar its success. The state or provincial leader must be gracious, punctual, careful of details.

In vain will be such a meeting unless results are conserved. Provide every delegate with note book and pencil; plan for full report in newspapers, reports in the state or provincial paper, reports to county superintendents; give definite instructions to delegates as to best methods of reporting institute. Lastly, work out through a committee appointed during the institute, in conjunction with the state or provincial Elementary Committee and Superintendent, a worthwhile program for the section, or communities, which will lead to the co-operation of all forces that make for the religious education and uplift of childhood.

PLANNING AND CONDUCTING THE ELEMENTARY SECTION OF A COUNTY OR TOWNSHIP CONVENTION

By Miss Frances Cooper,

Children's Division Superintendent, Washington County Sunday School Association

(Suggestions are for three sessions. Leaders can adapt them to suit time and local conditions.)

"The inspirational" should be combined with "the practical."

I. Address before the main convention—

Topic: "The Value of Childhood,"

"Feeding the Lambs of the Flock," or

"A Service Program for the Elementary Division."

II. Conference of district or township Elementary Superintendents with the county Elementary Superintendent.

1. Service of worship.

2. Review year's work.

3. Present policy for coming year's work.

4. Present plans for promoting the policy.

III. Conference of all Elementary workers present (two hours).

PLAN I

1. Worship service.
2. Organizing and equipping the Elementary Division.
3. Graded lessons for the children.
4. Graded service of worship.
5. Story telling.
6. Handwork.
7. Courses of training.
8. Relation of the Elementary worker to the county, state or provincial association.
9. Round table conference.

PLAN II

(If number present is large, present a few of the above general topics, then separate into departmental conferences—Cradle Roll, Beginners', Primary and Junior—using a uniform program, viz.:

1. The Department Standard.
2. The Lessons We Teach.
3. Teachers' and Parents' Meetings.
4. Conference.

IV. Social hour. Luncheon, supper or social reception.

V. Recognition.

1. Roll call of districts or townships having reached the standard.
2. Awards for special effort—as 100 Cradle Roll or Graded Lesson Districts, etc.

VI. Exhibit.

1. Statement of County Elementary Division standard.
2. Statement of district or township standard.
3. Statement of policy for coming year.
4. List of honor districts or townships.
5. Map or chart showing districts or townships.
6. Books and leaflets for workers.
7. Handwork done by children.
8. Missionary and temperance materials.

VII. Parents' meeting. Theme: "The Child in the Midst"; "The Church and Her Children"; "The Need of the Child Is the Law of the School."

ORGANIZING THE ELEMENTARY DIVISION OF A CITY ASSOCIATION

By Miss Harriet Edna Beard,

Children's Division Superintendent, Missouri Sunday School Association

Perhaps no link in the Elementary Division organization has been so weak as that of the city graded unions, and recently community training schools provide training and fellowship, but for various reasons reach only the few. We, in St. Louis, felt it imperative that an organization which would permit of less frequent meetings, but supply long felt needs, should be perfected. Some of these needs were: Enlarging the vision of our Elementary workers, providing fellowship and instruction for special tasks; adopting a common standard of religious education for all schools; stimulation which comes through recognition by groups or individual schools; studying community conditions and deciding upon a plan of co-operation for building a wholesome environment.

About a year ago we launched an organization, which, though simple, is very feasible. The Elementary Division is a part of the city association, which is auxiliary to the state, as is the county. Some time before the city had been divided into five districts. As soon, therefore, as the Elementary Superintendent was appointed by the Executive Committee, she, together with the help of some of the outstanding Elementary workers and the state superintendent, selected five district superintendents and four specialists, Cradle Roll, Beginners', Primary and Junior.

The activities have been:

First—Monthly meeting of city and district superintendents, specialists and state superintendent (except during summer).

Second—A semi-annual institute in each district with an educational program, worth while exhibit and social period.

Third—An annual city-wide institute of two sessions, banquet, district and departmental conferences.

Fourth—District and departmental superintendents visiting the schools, attending teachers' meetings as speakers, etc.

Fifth—Establishing goals for city, districts and schools.

Sixth—Recognition by state and city organizations for attainment of goals.

Seventh—Conducting of parent-teachers' meetings in districts.

Eighth—Participation in community programs: Children's Week, etc.

Some very striking reformatations have occurred in most conservative schools as a direct result of institutes and the personal touch; specialists are being rapidly developed; a new fellowship enjoyed, and a realization of the need of co-operation in the religious education of the city child keenly felt.

THE ELEMENTARY SUPERINTENDENT OF A CITY ASSOCIATION FINDING AND TRAINING DISTRICT ELEMENTARY WORKERS

By Miss Rose M. Russell,

Children's Division Superintendent, Allegheny County (Pa.) Sunday
School Association

First step in finding an Elementary worker is to know what we are looking for. She may not be the best Elementary teacher of her district. She will not be the person loaded with every other kind of work in the community. She will have four outstanding characteristics: 1. Natural qualifications of leadership. 2. Organizing ability. 3. A vision larger than her own school and denomination. 4. A strong Christian character.

Where shall we find her? She will be the person who is seeking help; therefore she will be found in the district meeting, the district and county Elementary institute, and in the community training school.

Warning—"Beware of substitutes." County and district officers will sometimes recommend persons for the work without knowing qualifications.

Training district Elementary Superintendents: First, she must have some knowledge of her field—statistics. Second, she should be given, at once, something definite to do, within the range of her ability. Third, she should be put in the way of training for Elementary Association work through (a) the reading circle or the reading course. (Printed lists and report blanks furnished by city association.) Books furnished by city association library; workers encouraged to collect their own library. (b) Regular meetings for district Elementary superintendents. Advantages: 1. Personal contact between city superintendent and district. 2. Opportunity to promote city movements. 3. Opportunities to have associational workers speak to us. 4. Opportunities to take up work of each Elementary department. (c) Urging definite training by attending community training school, state conventions, International conventions, summer schools.

A CONTINENT-WIDE VISION

(For State or Provincial, County, Township and City Elementary
Division Superintendents)

By Elizabeth Harris,

Elementary Superintendent, New York Sunday School Association,
Albany, N. Y.

I am reminded by this subject of a story told recently by a Congressman. He said that during the war all of the members were thinking in terms of the nation, and not of districts or even states. That he did hear one whining about something that had been done and wondering what his "district" would think of it. The others looked at him in amazement, and finally one said, "What in the world does it matter now about your district?"

So in our work there is no time to think simply of states or provinces, but of all the children of the continent; indeed, of all the children of the world. Even from a selfish standpoint, it is necessary that we think of the childhood of the whole country, for no state in these days lives even relatively alone. One of the speakers against the federal prohibition amendment before the New York legislature said, "It is none of your business, you people living in New York state, whether a man gets drunk in Texas or not." That might be true if families never moved or if their children never emigrated. Unfortunately the children of such parents do go into other states and the state into which they go must bear the burden—financial, mental, moral, spiritual—of the sins of their parents. It is the business of every state as to what each one is doing for its children.

Just as a mother may do the very best things for her children in the home they are not safe unless outside also only the things which are pure and right are allowed, so we may do the best for the children of one state, or province, yet they are not safe until in the great neighborhood of states they have the right kind of environment.

The child labor law which was passed a few years ago has recently been declared unconstitutional. This is surely a matter in which we should all be interested. The child who is compelled to work long hours is incapable of being educated either religiously or secularly. We ought to come together and besiege our Congressmen and Senators in order that in the states where children are not at present protected, by their own state laws, federal laws shall be passed which will be sufficient to protect them. We are learning in these days the lessons of co-operation as never before. It was the lesson which we and

our allies had to learn before we could hope to win against a strong centralized power. Surely in this work of religious education, we must co-operate. Already the experiments which have been made in North Dakota, Colorado and some other states in securing school credit for Bible study have helped to give the rest of us courage.

The work of some few communities, notably of Gary, while not working out in quite as full and complete a way as was hoped, has nevertheless made us all hope that week-day religious instruction is coming and coming soon. The work of Malden has made us all feel that eventually the church will be as insistent upon a trained teaching force as upon a trained ministry, and that the community will be as willing to pay for religious education as for secular education. The prayer circles that the mission boards use have shown by the testimony of many persons ministering in far off fields how practically we can co-operate through our prayers even though we may be far apart in body.

One of the changes in the attitude of modern women which is most noticeable is their different view of childhood. Motherhood used to be a rather selfish thing—each one thought of the needs of her own children, and except in isolated instances gave little thought to the children of others. Today, while mothers are just as anxious for the welfare of their own children, they are beginning to think and act in terms of universal motherhood and are seeking the best not only for their own, but for all childhood. This is true not only of mothers, but of women everywhere, whether or not they have children of their own. So with those of us who are working with the children of a certain state or province, who are "ours" in a peculiar way, we must not only work and pray for the best things for our own, but our sympathies must be broad enough to extend to the children of the whole continent, and indeed to the children of the world; we must not be satisfied (even though our own children are receiving the best along religious education lines) until every child, wherever he may be, whatever his heredity and environment, is also receiving the best.

So let us feel that we are working together, that every victory, whatever it may be, strengthens the others in their work; that those who are working in the hardest places have the sympathy and love and prayers of the others; that together we are seeking to give to every child in America and through America to every child in the whole world a religious education which will help him develop his spiritual life to the utmost and which will give to the world the crowning touch of democracy—a Christian civilization.

DEVELOPING THE WORK OF THE CRADLE ROLL**By Mrs. William H. Dietz,**

Primary Worker

The Cradle Roll superintendents who have had most success in the Cradle Roll work have kept closely in touch with the homes, making occasion for frequent recognition of the baby, sending or taking the birthday card the morning of the baby's birthday; the sending of invitations for the Cradle Roll day in the Sunday School or the Cradle Roll party; suggesting or supplying helpful literature on the care and training of the child; sending flowers in time of sickness or death; observing the public promotion of Cradle Roll Children into the Beginners' department; conducting a Cradle Roll class in the Beginners' department if children attend before the public promotion; invitations sent to parents asking that a special effort be made on their part to be present on the Sunday nearest the baby's birthday, Easter, Children's Day, Rally Day and Christmas.

**THE ELEMENTARY DIVISION SUPERINTENDENTS AND
THE ELEMENTARY PROGRAM FOR
THE LOCAL SCHOOL****By Mrs. Lucy Stock Chapin,**Children's Division Superintendent, Connecticut Sunday School
Association

The Elementary program for the local school is not the weekly session program, but rather the complete plan or denominational standard adopted for the four departments included in the Elementary Division.

Nearly all of the denominations have their own standards. In addition to these there is our International Elementary Division standard.

First of all, it is the duty of the Sunday School Association Superintendents to support the denominational standards. This means a definite educational program carried out by the district or township, county and state or provincial superintendents.

By means of visits to the local school on Sunday and attending week-day workers' conferences, by calls upon heads of departments, by the distribution of literature with accompanying letters of explanation, by charts, and by conventions, conferences, rallies, institutes and the like, the Association Superintendents may promote these standards.

There is need also of training the workers in the local schools to report back the progress made by the different departments. This again is a process of education which is almost endless because of frequent changes of leadership both in the local schools and in the Sunday School Association, together with changed methods of gathering reports.

If, however, the district or township and county Elementary Superintendents win the co-operation of the workers in the local schools, the reports will come.

Showing oneself friendly and interested in the problems and progress of the school is the surest way of winning the co-operation of the local school worker.

Many of these workers need not only to be shown how to report, but they must be made to appreciate the value of the reporting, both to the organized work and to their own schools.

The right relationship between the Elementary Superintendents and workers in the local schools will result in the raising of all of the schools in a community to the same high level of efficiency and thus provide for every child in that community the same opportunity for receiving a religious education.

TRAINING FOR SUNDAY SCHOOL ASSOCIATION ELEMENTARY DIVISION WORK

By Mrs. Phebe A. Curtiss,

Children's Division Superintendent, Ohio Sunday School Association

In order to do efficient work in township or county, state or province, in the Elementary Division, it is necessary to have training in two directions, i. e., in the local school work and in Sunday School Association work.

The one who is chosen to lead in township or county Association Elementary Division work would naturally be either a Cradle Roll worker, a Beginners' teacher, a Primary or a Junior worker. She will usually know quite well the work of her own department, but in all probability will not be so well versed in the others.

Her first training, then, must be to make her familiar with the work of the other departments in this division. This training may be obtained through the study of books, articles, leaflets, etc., and by visitation and observation. She should read and study books on child psychology, story work, handwork, and at least one good book on each of the four departments. Organization and equipment should

be so clearly understood that she can help her constituency to adjust their plans most fittingly to the surroundings and conditions. She must have a clear conception of the graded lessons, not only in her own department or even division, but as a complete scheme of lessons. In short, she must have a good general knowledge of every plan that will help to improve the Elementary work in the local school.

In the Association work she must know thoroughly the genius of the organized work. The relation of the World's and International Association to state association, to county and township association and to the individual school. The duties devolving upon her must be clearly defined in her own mind. All of this she may acquire through leaflets which have been prepared, and by keeping closely in touch with the conventions, institutes, community schools, schools of methods, graded unions, etc., which come within her reach.

No one institution can give the training she needs as well as can the International Training School for Sunday School Association leadership at Lake Geneva, Wis.

CONFERENCE POINT TRAINING SCHOOL

By Miss Maggie S. Wilson,

Children's Division Superintendent, Maryland Sunday School
Association

On the shores of a lake that gems the bosom of Wisconsin is Conference Point, the home of the International Training School, an institution that ranks high in the field of religious education. Founded in 1912 to meet the demand for trained leadership in Sunday School Association work, the school has steadily advanced in efficiency and attendance.

A four-year course is offered, one-half of which deals with the underlying principles of the organized work and methods of promoting the work, the other half with the work of the local school. The general course is taken by all students and covers those subjects with which every one engaged in the organized work needs to be familiar. The specialization course is elective and affords opportunity for the study of the work of each division of the Sunday School. The Elementary specialization course prepares for leadership in state or province or county in the work of the Elementary division.

But the educational work is not all. The personal touch with the great Christian leaders of the continent, the hours of fellowship with others engaged in the same blessed work, the deeply spiritual atmos-

phere that hallows the place, the quiet beauty of the surroundings, the evening services on the hillside when our hearts lowly bend and our thoughts are of Him who taught other disciples beside a lake in Galilee—these experiences are invaluable.

The mornings are devoted to class work, the afternoons to study and recreation, the evenings to lectures and entertainments.

All who are engaged in Sunday School Association work, in state, or county or district, all who are planning to enter upon this work, should avail themselves of the training that Conference Point affords.

Would you in this service more and more efficient grow?

Would you methods tried and most effective know?

Would you leader be and help throughout your field bestow?

Conference Point's the place for you.

THE CRADLE ROLL CLASS IN THE SUNDAY SCHOOL

By Mrs. Mary Muffy Morehouse,

Children's Division Specialist

Why a Cradle Roll class? First, to give proper religious instruction to children under 4; second, to eliminate a disturbing element from the Beginners' department; third, to increase Sunday School enrollment and average attendance; fourth, to bring the parents to Christ and into the church.

Miss Danielson, the author of the Beginners' graded lessons, wrote "Object Lessons for the Cradle Roll." She wrote them primarily for children in the home, but as there is no scheme or religious education for children under 4 years, these can well be used for the 3-year-olds. They give a year's definite religious nurture, helping the child to trace his daily benefits back to the Heavenly Father. They show God's care behind everything. Dawson says, "Everything in a child's surrounding should be interpreted religiously," and that is exactly what Miss Danielson has done in this course. The lessons deal with the child's food, clothes, home, pets and friends, and show that it is the loving Heavenly Father who has given all to him. The course may begin at any time during the year. The lessons are a combination of conversation and story, very short and simple.

The superintendent must know and be ready to use many songs about the rain, sunshine, birds, windmills, etc., so that little plays can be brought in which help the children to live out the lessons, and which give the much needed relaxation and exercise. Often ten or twelve such exercises will be used during the period, not as mechanical

exercises, but as part of the service. The superintendent must be ready to join in the play life, and be a flying bird, a sunbeam, etc.

Short, simple prayers, both formal and extempore, will be used many times during the session. The textbook contains both music and prayers, but the superintendent should be familiar with kindergarten song books, and such books as "Songs for Little People," "The Children's Year," and "Children's Songs of City Life."

Handwork can be used to good advantage with these children, especially drawing. They love to do it, but of course it must be perfectly free work. Pictures in abundance for the different lessons must be collected from all sources. The regular Beginners' and Primary pictures are splendid.

Miss Danielson has provided a nest of blocks with pictures on them, and an additional box of objects.

SUNDAY SCHOOL ENVIRONMENT FOR BEGINNERS

By Mrs. Mary Muffly Morehouse,
Children's Division Specialist

What environment should the church of Jesus Christ provide for the little child who comes to Sunday School?

1. The Right Atmosphere. Now, I don't mean fresh air, sunshine, etc., I mean that indefinable something which you feel instantly in some schools. Miss Danielson, the writer of "Lessons for Teachers of Beginners" and the Graded Lessons for Beginners, defines atmosphere so beautifully that I am going to give it to you in her words. "It is the teacher's spirit that creates the atmosphere: her forgetfulness of self in the interest of her pupils, her susceptibility to their feelings, her own great longing and desire for worship, her absorption in the theme, and her enthusiasm in the subject discussed." Every Beginners' department can have the right atmosphere no matter whether it is in a great city Sunday School or a small rural school, whether they meet with the main school or as a separate department.

2. Proper Equipment. A well ventilated, separate room, kept clean and orderly, furnished in dainty colors and made homelike. Floor of hardwood, or covered with a rug, a few good pictures hung low, a dado of burlap, small, low chairs (not red), arranged in a broken circle, a blackboard, musical instrument, piano if possible, cabinet, and a place to hang the children's wraps. I am sure that right here someone would like to say, "Well, I teach in a one-room school and it is impossible to have this equipment." You cannot have it all, but

you can have a little corner to one side of the pulpit. Your department can be separated from the other pupils by screens or curtains. These will form temporary walls for hanging of pictures. Small chairs, a cabinet, a folding table, and possibly a blackboard can be placed there. In fine weather the department can meet outdoors. In one school the Beginners' department met in an automobile, and in another it occupied a big moving van which was backed up to the church. At Hemenway church, Evanston, Ill., the pastor's wife very kindly invited the Beginners to meet at the parsonage. In La Grange, Ill., the department meets in the public kindergarten room. In Rapid City, South Dakota, the church rented a house and thus provided for the separate departments. In parts of California and Iowa, separate buildings have been erected at small cost. In Turlock, Cal., a small house was bought, moved and joined to the church for the little folks. In some places a tent is used for the summer months. Where the Beginners' pupils must meet with the Primary, it is very simple and easy to place screens between the classes. Possibly your only chance for separation is to use the church kitchen. Then place screens to hide all the unsightly objects, fasten pictures on the screens, bring flowers and flags, and arrange your equipment each Sunday. A big, damp, barren basement may be made usable—first by having it made dry, then by screening off a small portion and equipping it. Under these conditions the superintendent and teachers must arrive early enough to prepare the room before the children come.

3. Results from Good Environment. It helps to keep the children regular in their attendance because they love to come to an attractive room. It creates in them a taste for fine pictures and lovely flowers. It impresses upon them the beauty of cleanliness and order. It develops self-expression because when their feelings are stirred they naturally live out their inner lives in song, story, prayer, praise and handwork. It gives the superintendent a better opportunity to teach spiritual truths through story, song, etc., because the children can listen, think and understand much better in the proper environment than when conditions are not favorable. It leaves them with a restful, happy feeling. I remember little Eleanor running up to her teacher and throwing her arms around her one Sunday at the close of the session. This was her silent way of expressing her joy at the service. But the one compelling reason is that it helps the child to worship. Worship is a feeling and an attitude. We cannot command or demand it. It must be created in the child. The right atmosphere is essential for worship. But atmosphere is not enough—proper seating arrange-

ment, materials with which to work, separation and the flowers and pictures all contribute. The pictures have a silent influence. Ruth used to walk around the room, look at the pictures, take them in her hands and kiss the ones she loved. And oh, the look of joy and reverence; oh, her face! It is much easier for a child to worship, to pray, to praise and to love the Heavenly Father when his environment is right. He is so susceptible to his surroundings.

CRADLE ROLL PROMOTION SERVICES

By Miss Myrtie Huckelberry,

Children's Division Worker

I. The purpose. That our Sunday Schools may establish and maintain a high standard of efficiency and really stand for progress in religious education in the community there must be recognition of physical and mental growth, and a systematic advancement from department to department. The babies do not know why they are being promoted, but we are helping them to measure up to the standard set by the school, and are creating the idea and habit of striving for advancement. The recognition of his physical growth, by the bestowing of a diploma, the transfer of his name to the Beginners' class, and the expectation of being a regular attendant of the Sunday School, help the child to feel that he is a part of the great organization to which he belongs, and creates a deeper interest in it. This little service makes glad the hearts of fond parents, who are always pleased when their child is given special attention. It brings them into closer sympathy and interest in the church which thus honors their baby, leads to more definite co-operation with the Sunday School teacher, and many times has been the means of bringing the family to Christ. It also helps them realize their great opportunities.

II. The place. The best place for this service is before the whole church at the regular preaching hour.

III. The time. In large schools it may be twice a year—at the Easter service, or Children's Day and at the regular Promotion Day, the last Sunday in September. In small schools the latter date is preferable.

IV. The personnel. The babies of the Cradle Roll who have passed their third birthday, even if they have been attending Sunday school for several months.

V. The material. Appropriate songs, Scripture, poetry and prayer, all of which are very brief.

Processional. Beginners and Primary children carrying flowers, followed by the Cradle Roll graduates.

Song. "Open the Gates for the Dear Little Feet," or "The Sweetest Words I Have Ever Read." (Primary and Junior Hymnal.)

Presentation of diplomas.

Cradle Roll Superintendent presents class to the Beginners' Teacher in one minute.

Beginners' Teacher or Superintendent responds as briefly.

Beginners' sing, "A Welcome Warm a Welcome True. (Carols.) Prayer.

VI. The decorations. Like the service, the decorations ought to be simple, dainty and childlike. The Elementary colors, white and green, or the Cradle Roll colors, blue and pink, may be used.

The white fence, with the swinging gates, is perhaps the most effective and suggestive arrangement for the platform, twined with green and dainty flowers, and ribbons to tie the gates. Or aisles may be formed by the Primary children over which they hold half hoops, daintily covered with flowers, under which the Cradle Roll babies pass; or festoons of flowers held by the Primary children would be very effective. Mass the decorations; do not have many bouquets of clashing colors.

VII. The invitations. These ought to be as clever and childlike as possible. Hand made ones are, of course, most attractive. The little Sunbonnet Babies, the Overall Boys, cradle-shaped cards and those decorated with birds, flowers or tint children are all usable.

LESSONS FOR BEGINNERS AND CRADLE ROLL CLASS

By Mrs. J. M. Ross,

Children's Division Superintendent, Erie County Sunday School Association

The year 1902 may be regarded as an epoch-making one for Beginners and their teachers, for in that year the Beginners' graded lessons were authorized. The ideal curriculum for little children is a topical story course based upon a child's needs. The Beginners' course of the International graded lessons is a topical story course covering two years. The second year is not advanced in grade over the first. The themes for the lessons are seasonal. The course begins in October and during the first six or seven weeks of each year the subject of the Heavenly Father's care is presented, helping the little child to feel a loving confidence in the Father which banishes fear.

"Thanksgiving for Care" follows naturally and paves the way for the Thanksgiving festival and "Thanksgiving for God's Best Gift" prepares the child in heart and mind for the beautiful Christmas season.

Each topic suggests lessons which are appropriate to the season and helpful to the children at their present stage of development. The Beginners' graded lessons are all given in story form, which is the golden method of instruction. They are all based upon passages from the Bible. The nature stories are elaborations of Bible verses. The results of these lessons are often very beautiful. "Mother, I do love God. I wish I could see God. He is so good to us," a little Beginner explained after hearing about "The Heavenly Father's Care" for several successive Sabbaths.

For the older Cradle Roll children who come into the Sabbath Schools, even these Beginners' lessons are too difficult, and so we substitute "Object Lessons for the Cradle Roll Class," by Miss Danielson. Through pictures, objects and simple stories of home life, these lessons seek to carry out the thought that "Everything by which a little child is surrounded should be interpreted for him religiously."

LAYING THE FOUNDATION FOR MISSIONARY EDUCATION

By Miss Wilhelmina Stooker,
Children's Division Specialist

In the heart of each little child, God has planted the instinct of love for others. We may think the child is entirely self-centered, but there is always a manifestation of love even in the tiny child. To be sure childhood is the absorbing time of life, but the seed of doing for others is there and if we nurture it it will grow to become, by and by, the dominant thing of life. But, as Froebel has said, "If a love is not nurtured it will decay." Perhaps we will see even the baby spread his coat over a shivering kitten, share his bread with a hungry puppy, or respond to some other simple need which he sees and understands. We must help him to be very observant of the needs about him and to show him ways in which he can help.

Miss Danielson's "Lessons for the Cradle Roll, "The International Beginners' Lessons" and "A Course for Beginners in Religious Education," by Mary E. Rankin, are all splendid helps which we may use in our Sunday Schools to develop love and helpfulness. Are your pupils being helped to respect the servants, the clerks, and all the workers they know, especially the foreigners?

Before the children are six years old and ready to leave the Beginners' departments, they have formed most of their attitudes toward the various peoples of the world. Sometimes people say they do not believe in teaching foreign missions in the Beginners' department, but we cannot shut children up in a glass case and expect that they will never hear or see people of different races till they are older. If we do not give them the teaching and training that will form the right ideas, the wrong attitudes may be formed, and it will take years to overcome those early impressions. What then shall we tell them? Not the things that will make other races seem repulsive, or pitiable, or different, but the things that will make them respected, make them likeable, and make them seem very much like ourselves. Stories, pictures and songs will be helpful.

But this is the most important thing—to study the different people of the world ourselves, until we know and love them in such a way that when we answer the children's first questions about them, we will make the children know and love them too.

LAYING FOUNDATIONS FOR TEMPERANCE EDUCATION—BEGINNERS

By Mrs. Mary Foster Bryner,

Field Worker, International Sunday School Association

Growth is characteristic of childhood. Conditions of growth are parentage, provision for needs, protection from danger, proper use of God's good gifts. Little children are busy learning how to use the different members of the body. They may be taught to feel that hands, feet, eyes, tongue, are God's good gifts placed in their care.

Foundation teaching should be concrete. Three foundation cornerstones for building child character are love, trust and obedience. The fourth is caution. Environment and heredity are not the only influences surrounding little children. Even the Christ child was in such great danger that an angel carried the warning to Joseph. Danger signals must be understood and obeyed—the auto horn, the engine bell and whistle. In blossom time insects may lay the eggs to mar the fruit in its earliest development.

For Beginners the word "temperance" has no meaning. They feel much but understand little. Because they absorb influences a bit of temperance atmosphere may be created in their room by illustrated picture songs, and in the program by the development in conversation or story form of a short Bible text—"Keep thyself pure"—or a

sentence of prayer—"O Lord, keep Thou the door of my lips"—or a simple song.

While Beginners' graded lessons designate none as temperance, there are frequent opportunities to show how the growth, beauty and strength of God's trees, plants, flowers and animals depend upon God's gift of plenty of pure, fresh water. God's little children are worth more than any of these. All teaching should be positive in character.

"Each little flower holds up its head,
To catch the rain and dew.
The drink for flowers, which comes from showers
Is just the drink for you."

BEGINNERS' PROMOTION SERVICE

By Miss Myrtie Huckleberry,
Children's Division Worker

I. The need of promotion: Stimulate interest in strife for a goal. Cultivate desire for advancement. Provokes attainment of knowledge. Recognizes growth in physical, mental and spiritual life. Broadens character, by contact with a new group of people. Keeps the Beginners' circle graded.

II. The basis for promotion: Not age, nor stature, nor mental attainment so much as what the child has become, is the basis for his being passed on. If he associates the Heavenly Father with his daily life; shows by his conduct that he is trying to act as God's child; that he knows Jesus as friend, he is ready for the Primary department. However, children who have entered the public schools are usually promoted. No definite memory work is required; yet we are assured that he will know many of the songs, prayers, Scripture verses and stories which have been used from week to week.

III. The material for the program: For the public promotion service use the things with which he is familiar; songs, prayers, Scripture verses and stories, making the service as informal as that with which he is familiar in Sunday School. A very short service is necessary.

Song. Beginners' Department, "Enter into His Gates." Carols.
Simple Morning Prayer.

Let us say the verse about God's love. God is love.

Would you like to sing our song, "Our Heavenly Father"?

Carols.

What is our verse about God's Care? "He careth for you."

May we sing, "How Strong and Sweet My Father's Care"? Carols.

What verse tells about giving? "Freely give."

Would you like to sing, "Giving Day by Day"? Carols.

Presentation of Diplomas.

Class presented to the Primary Superintendent. Time, two minutes.

Class received by the Primary Superintendent. Time, two minutes.

Class sing "Holy Is the Lord." Carols.

Class takes place in Primary section.

IV. The decorations: Green and white. Wire netting covered with garden asparagus, which can be arranged on Saturday because it does not wilt, makes a fine background. Insets of wild carrot (Queen's lace), which is so common, or any dainty white flower, makes a very effective setting. The flowers can be quickly arranged the morning of the service. Make it as fairy-like as possible. It is not a "show-off occasion," and so ought to be kept naturally simple, dainty and beautiful.

V. The invitations: In keeping with the rest of the service, these ought to be childlike. A tiny booklet, on the cover of which may be written A, B, C. Within may be the invitation. A Beginner child invites you to the Promotion Day Service of the Community Sunday School, Sept. 25, 1919. 10:30 a. m. Use green ink on white paper, or white ink on green paper.

VI. The result: Children helped, encouraged, delighted and satisfied. A goal reached. Parents interested, gratified, awakened to own opportunity and responsibility, many times becoming regular attendants at Sunday School and church services; often becoming Christians. School enlightened, enriched, encouraged and strengthened.

THE PRIMARY STANDARD

By Miss L. Grace Kane,

Children's Division Superintendent, Pennsylvania Sunday School Association

For a number of years Elementary workers in the different departments of the Elementary division followed carefully the standard of efficiency outlined by the International Sunday School Association, but as the work grew and with the introduction of the International graded lesson courses, this standard did not seem to meet the needs of the work. Emphasis had been made largely on the mechanical or

organization part of the work while the need grew larger for more emphasis on the spiritual aim. The result has been a separate standard for each department of the Elementary division.

The Primary standard is used as a measure by which we test our work, keeping before us what it is possible for a child to become during the six, seven and eight years of life. Our first aim should be what the child may become in his life, and this is shown in his conduct. The Primary child constantly shows a God-consciousness, and we, as teachers, must give him the knowledge of God that will help to develop him into the large life which is his. The aims of the standard help us to realize these ends and are based upon what he may become. Knowing the results to be attained, now our greatest concern is how to attain them, and the standard clearly defines the means for realizing these ends.

Primary teachers can easily take this standard and use it as their goal of effort, during the three Primary years. We should ask ourselves just what is the child capable of becoming and how may we help him? Are we doing all the things suggested in the Primary standard so that these three years of the child's life will mean all they may and should to him? Our goal is the spiritual development of life and the Standard is a guide in aiding us to reach the goal. The results will be:

1. Each child prepared for the Junior department, grade work completed, right habits begun, increased knowledge of Bible facts.
2. Character building which is developed through story teaching, obedience, self-control, a desire to do and capable of making choices.
3. A growing love for God and his Son and things holy. Right relations between the Father and child and others.
4. Co-operation between home and school—parents and teachers—all working together for the spiritual good of the child.

CORRELATED TEMPERANCE EDUCATION—PRIMARY

By Mrs. Mary Foster Bryner,

Field Worker, International Sunday School Association

The history of the one perfect childhood is this: The child grew and waxed strong (a physical ideal); filled with wisdom (a mental ideal); and the grace of God was upon him (a spiritual ideal).

The heart of a child expanding in natural development becomes the abiding place of this progression of ideals. Children's earliest ideals are of the physical sort, growing big and strong, gaining power and doing things actively. Children need much physical care.

Primary children have developed considerable responsibility in caring for themselves. They should be impressed early with the importance of caring properly for the only body which is to be theirs through life, and to be led to regard it as God's gift.

Temperance teaching is related much less to lessons than to habits and life. For Primary children the influences of school and street are added to those of home, neighborhood and Sunday School. Definite temptations begin to assail. Parents and teachers must help them to encourage right impulses, develop self-control, start right habits and strengthen the power to choose things which help in preference to things which harm.

Some reasons for teaching temperance to children are: To counteract false suggestions with plain truth; to protect them from their own dangerous tendencies (often inherited); because prevention is better than cure; because childhood is the habit-forming period; because childhood is the period when temperance impulse is most surely and permanently awakened; because whatever we would find in the Christian life of tomorrow we must build into child life today.

Temperance teaching may be related to the atmosphere and equipment of the room; to the attitude and example of teachers; to the department program by an illustrated song, prayer, picture, motto or Bible text; to the lessons, particularly graded lessons, where they are arranged in groups; to memory work in Bible texts, songs, mottoes, etc., and to life.

"My body is God's for he gave it
All pure—and he made it for use.
He wants me to keep it and save it
From all kinds of harm and abuse."

CORRELATED MISSIONARY EDUCATION—PRIMARY

By Miss Wilhelmina Stoker,
Children's Division Specialist

There was a time when we gave five minutes to missionary education in the Sunday School. That was in the days when we confined our efforts to just one hour on Sunday. We arranged our set program and one little solid block of five minutes only was for missionary instruction. There were some Sunday Schools, too, which had a missionary program once a month, or once a quarter, and left missions alone the rest of the time.

Now we have learned that we must put missions into our whole program, and when I say program now, I mean all that we do on Sunday and every day to help the whole life of the child. Missions

must go into their worship, their lessons, their service and their play.

If we are to have the best kind of missions in the lessons we must use graded lessons. They bring to us the principles of missions which children can actually live out and lessons which give us teachings concerning the children of the world. Care must be exercised that we so teach these lessons that we get the right results. If we simply teach a lot of facts about the people of the world, we may as well stop. The public school does that. If we are making other races seem funny or queer and rather repulsive, we are giving anti-missionary teaching and should be expelled from Sunday School. We are seeking to help our children to love the children of the world—if we do not accomplish that we have failed.

We must put missions into our prayers and into our singing. There is a new song, "Because of Love," by Neidlinger, which you will find helpful. Make your songs live by using pictures to illustrate them. Many of our primary workers have a wire across the front of the room and on it hang a series of pictures to illustrate the song. These are pulled out as the children sing.

Books like "Missionary Program Material," by Anita B. Ferris, the "Helper Picture Stories" from the Missionary Education Movement, and "Friends of Ours," a primary reading book by Elizabeth Colson contain splendid stories which may be used on Sunday or at a week day story hour. Have you ever helped the children to play the games of the children of other lands? Miss Hall's book, "Children at Play in Many Lands," will tell you how. Know the available material. Study and love people yourselves, and you cannot fail to get results.

TEACHER-TRAINING FOR THE PRIMARY TEACHER

By Miss A. Edith Meyers,

Missionary Editor, American Baptist Publication Society

The degree of skill required of a workman depends upon three considerations: (1) The intrinsic value of the raw material upon which he works; (2) the delicacy and intricacy of the tools employed; (3) the destiny of the finished product.

The raw material upon which the primary teacher works is the most precious thing in the world—the life of a child. Her chief tool is the most wonderful book in the world, the word of God; the finished product, human life at its best.

The good workman must know (1) the nature and possibilities of his raw material; (2) how to use his tools; (3) the result required

of him. The primary teacher needs to know (1) the child; (2) the Bible and how to teach it; (3) her definite aim.

Teachers need training for their own sakes. Untrained teachers find their work needlessly difficult, sometimes a nerve-racking task instead of a joyous opportunity. They need training also for the sake of their children, that life-warping errors may be avoided, and fullest advantage taken of every moment of the Sunday School hour.

Teachers are advised to follow the new standard teacher training course, covering three years of forty lessons each. The first and second years comprise child study, Sunday School pedagogy, Sunday School management; the second year, teaching values of the Old and New Testament, social service and missions, and how to train the devotional life; the third year for primary teachers will include specialized child study, story-telling and primary methods.

The two great tragedies of childhood are to be unloved and to be misunderstood. The latter is frequent in Sunday Schools. Teacher training adds understanding to love, resulting in teaching that gives the child the truths he needs to know now; training in habits of prayer, reverence, obedience, kindness and helpfulness; Sunday teaching applied to week-day living.

WEEK-DAY ACTIVITIES FOR JUNIORS

By Miss Rose M. Russell,

Junior Worker

Junior workers realize that they cannot give Juniors an adequate religious education through one service of one hour each week.

Many schools are planning for definite week-day activities. One rule governs these. They must be the outgrowth of our teaching.

First Type—Activities that enlarge the pupil's knowledge. Map work makes the countries live. Modeling makes people real. Illustrating illuminates memory work. Correlating missionary instruction saves necessity of another organization.

Second Type—Service activities which help Juniors to "be doers of the word and not hearers only." Doing for local church; flowers for pulpit; making service flag; remembrances for soldiers. (2) Doing for community; gathering flowers for settlements, hospitals, missions; singing in home for the aged. (3) Doing for our mission fields at home and abroad; making things for mission boxes. (4) War-time activities. Working for the Junior Red Cross; Sunday School following up the work of public school during summer; Junior knitting clubs; a request for fans for camp hospitals.

Third Type—Social activities. Object, to get acquainted, to Christianize the social life of Junior. All week-day activities ultimately have this effect. Groups overlap. Good times out of doors, Junior picnics, opportunity to play active games, to teach new games. Junior socials may take in many activities of other group. Missionary socials linked up with special occasions. Christmas party shared with children from Sunshine Home. An Easter party where Easter baskets were made for children's hospital. Socials without refreshments—war-time.

Results: Broadened knowledge, unified Christian life; broadened sympathies, closer bond between teachers and pupils, introduction to program of Jesus.

GRADED WORSHIP FOR JUNIORS

By Miss Charlotte Brown,

Junior Worker

This subject is one of no small importance to all who are engaged in work with boys and girls. This is often called an irreverent age and we an irreverent people. We must plead guilty to the charge. Webster defines worship as the act or feeling of homage, and our American emphasis upon the value of the individual has tended to lessen the impulse to render such homage. In the home we find the same tendency; the attitude of the parent toward the child has helped to develop the spirit of irreverence which we so deplore. No longer do we find reverence taught in the home.

In a majority of our Protestant churches we have allowed the custom of reverent worship to fall into disuse. We have so long been emphasizing the need for the growth of the social spirit, as shown in acts of service and helpfulness that we have neglected this other phase of our religious life; a phase without which the spiritual life can not reach its full beauty. It is no uncommon thing to see the members of a congregation whispering together more or less quietly as the service proceeds. Still more often we see large numbers coming into church in time for the sermon but too late for more than a very brief part of the purely devotional period. The people of this generation do not seemingly know how to enjoy worship.

This I believe is one of the greatest reasons for insisting upon separate services for the younger departments of the Sunday School. The older members are so careless in this matter that it becomes difficult to help the children to acquire those habits of worship which they fail to find in their older friends.

So we can depend neither upon the home nor the church for the

full development of this quality. Upon us in the Sunday School falls the responsibility. How we are meeting it can be judged by visiting a number of Sunday Schools in any city or town. We have not yet fully awakened to the value of training along these lines. Few writers have contributed much on the subject. For the most part we do not yet know how best to work to develop in our children habits of reverent thought and life.

Let us think for a moment of the Junior himself and see if we can find some clue to help us in our effort. The Junior's life is one of activity. There is little place in his scheme of things for dreamy introspection. His is a world where things are always "doing." The people whom he admires are those who have achieved something. We need to help him to admiration and reverence for spiritual achievement as well as that which is material and physical, both of which make an immediate and natural claim for his admiration.

We have two great instruments for our use in this task. Praise and Prayer. Let these words be capitalized in your thinking, and spend time and thought upon them. You can not lead your children to the true spirit of worship unless you yourself are worshipping. Let every part of your devotional service be carefully planned. Never let yourself fall into the fault of carelessness in leading a devotional session. What can be more important than leading a child to the right attitude toward God?

Teach your children to use songs for their great spiritual value. The possibilities are beyond estimate. The Primary child can read little, but the Junior can read everything. Usually he can follow simple music. His voice is sweet and clear, and he has not entered the time when he is uncertain whether he can conclude the song as he begins it, as is the Intermediate boy. This is your opportunity to build into his life the great hymns of the church and settle into his mind the lessons which they teach.

I wish that every Sunday School board could be induced to accept a certain number of selected hymns as required work to be accomplished during the four years in the Junior department. Among these should be included two or three good praise songs such as "When Morning Gilds the Skies," "Come Thou Almighty King," "Oh, Day of Rest and Gladness," and perhaps others. We are told that the American army is a hymn singing army and that the songs they sing are of the finest type, both as to words and music. This suggests to us the songs in which the Juniors may express themselves in worship. Give them the songs of action. The tunes with a martial

ring. Scores of hymns ought to be part of the mental spiritual equipment of every child. When you and I were young most of us were victims of the rag-time variety of Sunday School songs, but those which have remained in your mind as your permanent possession are those great hymns to which every age has a right. Use your hymns as a means to worship and not as a means to hold attention while the room is aired or the collection taken.

Teach your children to pray. Not merely to utter words, but to pray. Talk with them about prayer. Make some of the Scripture passages about prayer a definite part of the memory work for the department. Let them memorize some of the beautiful prayers which have been written. See to it that the child who leaves your department understands the purpose of prayer and knows how to pray. Lead them to pray for those activities or interests which your own town or city is talking about. Let them suggest the subjects for your prayer. Let your prayer always be a part of their life and not too long to hold their interest. Your children are not worshipping while you are praying for seven or eight minutes for everything under the sun. No, indeed, they are doing something else, you may be sure. Never permit any activity in the room during prayer. Let the secretary understand that he must observe this time scrupulously. In your prayers use the phrases which picture the majesty and power of God. During the earlier years of the life of your pupils they have been taught of the tenderness and love of the Heavenly Father; bring them now to an understanding of his greatness. A response sung at the close of the prayer helps to increase the feeling of worship.

And let us never forget that every time we meet our children, and with them sing or pray, we are leading them a step toward the fullness of their spiritual service. Do not think lightly of the period of worship, which is your opportunity for great influence through the whole life of each child.

TRAINING FOR JUNIOR SUPERINTENDENTS AND TEACHERS

By Mrs. E. C. Knapp,
Children's Division Worker

The need of trained Junior workers in every school is evident. Many now holding positions have had no training and recruits must constantly be added. To meet this need there must be a definite program for training workers.

It is essential that the Junior superintendent and teachers appreciate the importance of their task and realize their need of help.

Splendid courses of teacher training are now offered. These courses are being studied in many schools. In some instances where one school cannot maintain a class, several schools unite in a community class. During recent years there has been the development of city training schools which offer great advantages to the students. Even if a Junior worker is so situated that it is impossible to belong to training school or class, books may be secured and the courses taken by correspondence.

In addition to a standard teacher training course, a reading course is a great help. Most of the denominations and state associations give credit for this work. In order that the books may be accessible to all, every school should have a workers' library which will include reference books and books dealing directly with Junior work, also a complete set of the graded lesson textbooks.

Conventions, institutes and schools of methods all play an important part in the training of Junior workers. Those who attend these meetings receive new inspiration and methods of work.

But the study of books and attendance at class is not enough. There should also be practice and the students in training should be given an opportunity for special work before they assume the responsibility of a class. The Junior superintendent, regular teachers and officers and prospective workers need to assemble frequently to study conditions and exchange plans. There are many helps for the Junior worker who will use them.

It is not a question of where or when the superintendent or teacher is trained. The demand is for men and women who have a vision of the need—and who are willing to pay the price to fit themselves for service.

CORRELATED TEMPERANCE INSTRUCTION IN THE JUNIOR DEPARTMENT

By Miss Martha K. Hoener,

Children's Division Superintendent, Baltimore Sunday School Association

The Sunday School, together with the home and the day school, is a great factor in the laying of the foundation of a useful Christian life. Therefore it is necessary that we provide for adequate temperance instruction in one of the great habit-forming periods of life,

through which we find our Juniors passing, which shall result in the formation of habits of self-control and self-denial.

Plan your program for the year, if you are a superintendent, with the temperance lessons of the graded course in mind, so that the themes presented there may be emphasized, and your work done in a correlated way, as far as possible.

The methods used in presenting temperance instruction to Juniors should be chosen with the interest of the Juniors in mind as in any other subject to be taught, leading them to right thinking and right doing. Appeal to the eye, to the ear, and always give opportunity for self-expression.

The temperance bulletin board, with its weekly display of silent teachers (posters, current news, cartoons, maps of country and state, illuminated mottoes and pictures), may be the forerunner of a monthly temperance program in department and class.

In your special temperance program, provide for use of Scripture texts, songs and stories of right-doing, together with opportunities for self-expression, either pledge-signing or the stating of a desire, to the class teacher, in regard to choice of a good habit or the doing of an act which shall be of benefit to him or to her. Pledge-signing should follow intelligent teaching.

Have your Juniors illustrate songs, mottoes, Scripture texts and passages, lessons and poems of a temperance nature and exhibit.

All temperance instruction should culminate in the desire to "give to God and my fellow-men my best service."

CORRELATED MISSIONARY EDUCATION—JUNIOR DEPARTMENT

By Miss Wilhelmina Stoker,
Children's Division Specialist

We find in these days we are facing all the problems we ever faced before, and many new ones in our work with the Junior boys and girls.

Our Juniors are talking and thinking in world terms. They know the geography of the world and the characteristics of different races; they discuss principles and relations of governments. Out of this condition of world war will come thinkers and doers who will grapple with missionary problems and solve them, if we give them right ideas of justice and brotherhood.

Our Junior graded lessons help us to do this. But we need to bring them more closely into connection with present-day problems.

The revision offered this year in the syndicate graded lessons helps us a step in the right direction.

Because of the great opportunity we have just now, our mission boards this year urge the Juniors to read and study "Stories of Brotherhood," by Harold B. Hunting. Some of these stories may be told in the Sunday School and then the book passed around. Another plan is to make it the required correlated reading for the year and give certain credit for it. Still another plan is to make it the basis for study at the week day sessions of the department.

There are four splendid sheets of scrap pictures to use in connection with this study. All of this material can be obtained from your mission boards and is a part of the material prepared under the theme "Christianity and the World's Workers."

"Everyland," the magazine of world friendship for boys and girls, has increased the size of its pages and will offer some splendid material. The "Everyland Finding-Out-Club" affords a plan for correlated reading under the direction of an adult. Your class may be an E. F. O. C. Squad. It requires no extra organization.

The Juniors enjoy meeting during the week and doing definite work for someone. Your home and foreign mission boards will tell you of things which may be done. The World Sunday School Association offers many suggestions.

Whenever the Sunday School makes a gift to any institutions or field, we must help the boys and girls to become acquainted with that field. One school I know prepares a chart for each offering. For instance, when they made an offering to missions in China, they had on their poster a Chinese Sunday School paper, small Chinese and United States flags, and pictures of schools and scenes in China.

Other material for this work is "World Friendship," a leaflet prepared by the Missionary Education Movement, 160 Fifth Ave., New York City, lists, books, pictures and helps for missionary education with Juniors. Every Junior should read "Missionary Education of Juniors," by J. Gertrude Hutton.

CHAPTER VIII

YOUNG PEOPLE'S WORK

REPORT OF THE SECONDARY (YOUNG PEOPLE'S) DIVISION

By WILLIAM H. DANFORTH, Chairman; JOHN L. ALEXANDER, Superintendent; R. A. WAITE, Associate Superintendent

EVERY breath has been a lifetime, very step a mile in the amazing development of the work of your Secondary or Young People's Division in the last four years.

The division was wonderfully fortunate at the close of the International Chicago Convention in the selection and appointment of its committee. The promotion of Edgar H. Nichols, its first chairman, to the position of Association Treasurer, made way for the reorganization of the committee with William H. Danforth of St. Louis as chairman. Shortly after the Chicago Convention the committee was completed to include the following personnel:

William H. Danforth, Chairman

Field Section

J. R. Marcum, Esq.
Miss Anna Branch Binford
A. M. Locker

Educational Section

Edward Raffety, Ph.D.
Mrs. Katherine Willard Eddy
E. W. Halpenny

This arrangement of the Secondary Committee put it in line with the new and better organization of the International Association.

One of the truly great features of our committee work this past year was the addition to the Secondary staff of Mr. R. A. Waite as Associate Secondary Superintendent. Mr. Waite is a graduate of Syracuse University and enjoyed Young Men's Christian Association experience as secretary of a students' association and as the Boys' Secretary of the Religious Department of the International Committee of Young Men's Christian Associations. He was one of the boys' work experts of the Men and Religion Forward Movement and, after a short pastorate in Lincoln, Nebraska, came to strengthen and develop our work among the young people of North America.

As this report is being written, we are faced with new problems arising out of world-war conditions. Juvenile delinquency is growing

according to recent reliable investigation in our larger cities, and only heroic efforts will keep us from suffering severe loss in youthful morale, such as has occurred in England, France and Germany. Shortly after the entrance of the United States into this world-war, the superintendent of your Secondary Committee addressed the Secondary workers of the continent as follows:

"The organization that will render the most effective service to the country and religious education after the war is the organization that gives more than usual attention to its work now.

"The war multiplies problems and standing needs at home. The most serious problem, and one of long standing, in religious education and Sunday School associations is the one of adequately-trained leadership. It is intensified now a thousandfold with the enlistment in our new National Army of the flower of the leadership of our boys' Sunday School organized classes. Everywhere we hear the call for new leadership. It would be little short of a catastrophe were we to purchase world liberty at the price of the moral and religious development of the boys under draft age. What shall it profit any nation to win a war or 'a place in the sun' and lose its boys, or what shall a people give in exchange for its biggest asset—maturing youth?"

The progress in the Secondary Division or Young People's Work of the continent in the last four years has been phenomenal. At San Francisco in 1911 attention was focused on the Sunday School's obligation to youth. In 1914, at Chicago, the 'Teen Age was the center of the Sunday School's endeavor. In 1918, at Buffalo, the romance of four unprecedented years speaks for itself. The condition of the Secondary Division work of the State and Provincial associations during the quadrennium has been exceedingly good. Out of sixty-one associations reporting, sixty have had Secondary superintendents, paid or voluntary. During the span between International conventions there have been sixteen paid Secondary superintendents in the field. With the coming of the war these have been reduced to six in number. Two of our superintendents are overseas in the Army Y. M. C. A. service, as is also Mr. Danforth, the chairman of your committee. One of our superintendents is in the Food Conservation service and one is in the aviation branch of the United States Army.

ASSOCIATION SECONDARY DIVISION PROGRAM

Turning from the price and sacrifice of war, it is to be noted that this quadrennium has been a constant advance in Secondary achievement. At the very opening of this four-year period the Secondary Section of the Fourth District Official Conference formulated an Association Secondary program, which has served as the standard of our

effort. The Association Secondary program at this historic meeting was clearly defined and was later included in "Half a Century of Growth and Service." It was in this gathering that the work among the young people of the Sunday School was classified according to its denominational and community or association character. All of the Secondary work may be grouped in fours. The constituency to be served is fourfold: Adult Leaders or Teachers, Boys, Girls, Young People. The development sought for is fourfold: the Physical, Social, Mental and Religious expression of the Christian life in service. The organization for the above purpose is fourfold: the Organized Class, the Organized Department, the Older Boy or Older Girl or Young People's Conference, the Inter-Sunday School Council. The Organized Class and the Organized Department constitute the Denominational Sunday School Secondary program. The Older Boy or Older Girl or Young People's Conference and the Inter-Sunday School Council afford the Association's Community program for youth.

It may be well to pause here a moment to consider the objectives of the above program, since these also were the outcome of the historic Louisville Conference, already referred to. They are briefly stated as follows:

1. To afford training opportunities for teachers and leaders of the adolescent years for the leading of boys and girls and young people to a conscious acceptance of Jesus Christ as Saviour and Lord.
2. To afford adequate opportunities for training in leadership for the boys and girls and young people themselves.
3. To provide suggestive activities for the expression of boy, girl and the life of youth in Christian service.

A very great and gratifying forward step in Secondary training was effected in the last year of the quadrennium. The Secondary Institute for County and Township Association Secondary Superintendents was inaugurated. With the aid of four splendid stereopticon lectures, three states were toured by an International team and instruction given in the Secondary program of the Sunday School Association. The work was especially valuable in Ohio and West Virginia, the major percentage of the Secondary superintendents of these states being reached by these schools of two days' duration. The work so well begun will be continued each year, three or four states or provinces being thus served until the entire International field has been covered. These institutes or officers' schools were open only to county or township Secondary superintendents. The local school worker was not invited to attend.

During the quadrennium there were held some very great conferences of note, dealing with the Secondary Division and its interests. In New York, in the early part of the quadrennium, a Missionary Education Conference, which promises to mean much to the missionary education of youth, was held. In the fall of 1915, the Boys' Work Department of the International Committee of the Young Men's Christian Associations invited the Federal Council of Churches, the Sunday School Council, the Religious Education Association and the International Sunday School Association to a conference in New York City in the interest of a standard program of boys' work for the continent. The Young Men's Christian Association representatives presented the American Standard Program, a modification of the Canadian Standard Efficiency Tests, to the conference for approval and for joint promotion. The conference refused to approve or endorse the American Standard Program, but recommended the forming of a commission for the production of a standard program of religious education for boys on an educational basis. The North American Standard Program Commission was organized for this purpose and is still in existence, although it has temporarily voted itself into retirement until a like commission of the Religious Education Association has had time to make adequate investigation and has submitted its report.

THE NEW SECONDARY STANDARDS

By far the most outstanding thing in the history of the Secondary Division of the local Sunday School is the new set of Secondary Division Standards as adopted by the Sunday School Council of Evangelical Denominations. All through the quadrennium there has been great agitation for standards for the local school that could be expressed in the terms of the life of the pupil. The first of these Secondary conferences was held in Cincinnati. Your superintendent was the chairman of this joint conference and later served on a committee to study the new standards. The second conference was held in Chicago a year later and was also a joint conference of denominational and association officials. At the Boston meeting of the Sunday School Council, in January, 1917, these new standards were adopted and the International Executive Committee of the association, on the recommendation of its Secondary Committee, voted its approval to the same. The new standards extend the scope of the Secondary Division from the twelfth year (twelfth optional) to the twenty-fourth year, inclusive. Three departments are created and these are yet to be named. Group one embraces the twelfth, thirteenth and fourteenth years; group two, the

fifteenth, sixteenth and seventeenth years; and group three, the years from eighteen to twenty-four. These standards can be secured from any of the denominational Sunday School boards. The Young People's Work Committee of the Sunday School Council have yet to complete their work in renaming the departments. Until this is done all literature can only be tentative in nature.

In 1914, at the Chicago Convention, the Secondary Committee reported the distribution of a quarter of a million pieces of Secondary Division literature. A very conservative estimate, based on the records of sales in the association office and business department, places the distribution of Secondary Division association leaflets and literature at approximately half a million pieces for the quadrennium. This could have been made larger, but our policy has been to curtail distribution until the Sunday School Council, through its Young People's Work Committee, had finished its restatement of Secondary standards.

There are now 36,680 organized Secondary Division Sunday School classes registered in our State and Provincial Association offices. A comparison of the annual statements by years in the quadrennium might be interesting and profitable:

March 25, 1914.....	8,771
March 25, 1915.....	15,167
March 25, 1916.....	23,302
March 25, 1917.....	29,879
March 25, 1918.....	36,680

The real problem of the organized class is its bona-fide character. The organized class is a denominational method and but little is done to keep it alive and working. There is much need for an annual registration to give the method real force and life.

Organized departments are rapidly coming into Sunday School usage. These departments vary in character, according to the intelligence and ability of the local leader. At present there is much choice in these Secondary departments and the following departments are actually at work somewhere:

<i>Choice I—</i>	Intermediate 12-14	Senior 15-17	Young People 18-24
<i>Choice II—</i>	Intermediate Boys Intermediate Girls 12-14	Senior 15-17	Young People 18-24
<i>Choice III—</i>	'Teen Age 12-17		Young People 18-24
<i>Choice IV—</i>	Boys 12-17	Girls 12-17	Young People 18-24

There are yet few real departments in existence where the separate department enjoys its own opening and closing worship and its own administration.

The Community Program of the Secondary Division of the Sunday School Association is making amazing progress each year. The Older Boys', Older Girls' and Young People's conferences are multiplying themselves by the score. The city of Birmingham has the honor of holding the first Young People's City Conference for young people of eighteen to twenty-four years, and the State of Ohio takes first place in holding the first State Young People's Conference. Approximately one thousand Secondary Division Organized Class conferences have been held during the quadrennium with a quarter of million registered Boy, Girl and Young People delegates. The latest development in these conferences is the distinctive Sunday School type with parallel work sessions and joint inspirational sessions for Older Boys and Girls.

THE INTER-SUNDAY SCHOOL COUNCIL

The Inter-Sunday School Council is the permanent city or county organization for the unifying of Older Boys, Older Girls and Young People in their continuous community work. As yet these are limited in number and scope. About one hundred and fifty cities and counties have organized in this manner, and through these councils great progress in young people's activities is being made. Their programs are Sunday School plans, and the schools of some communities have been remade in their Secondary sections by the work of the councils. The councils generally work to a program, month by month, checking up at each monthly meeting. Through these councils the Older Boys and Girls in the Sunday Schools of North America are doing a great deal of Christian social service in the communities in which they live. They hold leaders' retreats for training, conduct training classes for 'teen-age boys and girls, plan and promote community surveys and make arrangements for the following: Father and son banquets, mother and daughter banquets, the move-up forward movement, the enlisting and recruiting movement for Christian life and service, organized class demonstrations, the world's comrades class movement, the anti-cigarette campaigns, the anti-profanity campaigns, Thanksgiving and Christmas benevolences, Boy and Girl Church Day, play leaders' campaign, and the teaching of English to foreigners campaign. They also promote and operate the meet-my-friend movement, the kindergarten Sunday School movement, the Pocket-Testament League, and the fresh air movement. Volumes could be written on each one of these activities.

The dominant spiritual note in this huge volume of work is marked. There is no complete way of estimating the decisions made for the Christian life, accessions to the Christian church or forward steps taken for Christian living. A very careful estimate, based on the annual reports of the superintendent of this committee, places the forward steps of this quadrennium at little short of one hundred and fifty thousand, one-third of which were out-and-out acceptances of Christ as Lord. These figures do not attempt to account for the work of the local Sunday School and are merely given for community conferences, councils and pre-Easter campaigns.

The most serious problem of the quadrennium, of course, is that of our Secondary leadership. The youth of the Sunday School will not be properly led until the youth itself has been trained for the task. In the training of adult leadership the Secondary Section of the International Training School has been busy. Twenty-one graduates have been given International diplomas with Secondary specialization honors in the last two years. The number of trained Association Secondary superintendents will steadily grow as this splendid school is maintained and developed.

INTERNATIONAL OLDER BOY AND OLDER GIRL CAMP-CONFERENCES

The very biggest thing of all our training, however, is our Older Boy and Older Girl Camp-Conferences. These conferences at Conference Point-on-Lake Geneva are open to choice older boys and girls from sixteen to twenty-two years of age. The conferences are three years in curriculum, and train the boy and girl in camp for Sunday School leadership. Four hundred and fifty are now in the colleges and universities of the country, being educated for Christian service of one sort or another because of the inspiration and leading given in these camp-conferences. Besides this, it produces local school leadership. Mr. Marcum, acting chairman of our Secondary Committee, writes as follows:

"This is the significance of the International Older Boys' and Girls' Camp-Conferences, and this is the genius of their work. The camper lives for two weeks in the atmosphere of what may be called 'Applied Christianity.' Religion is not talked about very much, but it is lived a great deal. The Fourfold Life is actually demonstrated, 'from early morn till dewy eve,' and then on to bedtime. The teaching work of the morning, the organized playground and athletic work of the afternoon, the inspirational service at sundown, the social life of the evening, all these definitely contribute to the training process of the camps. When, at the end of the two weeks, the campers begin to take count of what they have done, and what they have become, and what they propose to

do about it, their statements always take one or both of two forms: first, a purpose to go back to the home school and there to go to work at their task of assisting in bringing in the Kingdom of God; second, a purpose to return to the camp for the full three-year course offered there.

"The Sunday School has the same problem that all other great movements have. Its problem is to discover and develop and train leadership. It must be self-perpetuating. Its leadership must come largely from within itself. The International Older Boys' and Older Girls' Camp-Conferences were raised up to assist in this process of discovering, developing and training Sunday School leadership. That it is beginning to show the results of its activity, any person who has observed its work will agree. It deserves the support and co-operation of YOUR Sunday School. YOU will profit by the association."

Choice older boy and girl campers are given the benefit of our Student Fund for college courses. Ten such approved students are now in preparation for association leadership. This month (June) sees the first fruits of this policy realized, and a young man and a young woman will be graduated out of college and into our association employed officers' ranks. We are aiming for a thousand trained workers of this character. This is the secret of our camp-conferences. In the four years of the camp-conferences we have registered 1,142.

War is all about us. The chairman of our Secondary Committee is in France. He writes from the battle line that this Secondary work is the most important of all the things which he is doing. He says that the victories of the world are not to be won in France, but in the lives of our American youth. Dr. A. L. Philips, just before his death, handed this writing on a strip of paper to your superintendent as a sort of last will and testament to those boys and girls whom he loved:

MOTTO FOR SECONDARY DIVISION

"See the Invisible!
Be the Superhuman!
Do the Impossible!
The Utmost for the Highest."

With God's help, we shall pass on to another quadrennium of achievement.

CHAPTER IX

WORK AMONG ADULTS

The Adult Division represents religious education for all adults. At the present time four definite departments have been organized and promoted dealing with various groups in the Adult Division. They are: Home Department, Parent Training Department, Men's Organized Bible Class and Women's Organized Bible Class.

REPORT OF THE ADULT DIVISION

By W. C. Pearce

EARLY in the present quadrennium the Home Department was grouped with the O. A. B. C. work for the primal purpose of securing administrative economy and efficiency, with the secondary purpose of securing the wisest possible co-operation between the Home Department and the O. A. B. C. movement of North America. This grouping was adopted because so large a proportion of the Home Department membership are adults.

During the quadrennium the Parent Training Department was also organized as a part of the Adult Division, because those who need training for the task of the Christian nurture of children in the home are largely in the adult classes. Therefore, in the interest of permanence and efficiency, it is vital that the Parent Training Department should be grouped with the Adult Division of the school, and that the adult classes and parent-training classes should work together in the closest possible unity.

With these ideals in view, the International Adult Division Committee was organized into four sections: Home Department Section, Mr. William Hamilton, chairman; Parent Training Department Section, Prof. E. P. St. John, chairman; Women's Bible Class Section, Mrs. Emma Gary Wallace, chairman; Men's Bible Class Section, Mr. C. C. Stoll, acting chairman.

Auxiliary Associations.—It has been our steadfast purpose to secure an organization in each State and Province that will guarantee supervision, promotion and improvement of these four sections or departments of the Adult Division. The following progress can be reported:

Every State and Provincial Association has provided for some form of Adult Division supervision. Ohio and Maine have paid full-time Adult Division superintendents.

Pennsylvania, Ohio, Illinois and Alabama have State Adult Division federations.

Every State and Province has made some special provision for the supervision of Home Department work. Vermont, Pennsylvania and Ohio have Home Department superintendents paid for part or full time.

Connecticut is the first State to have formally adopted a Parent Training Department as a definite part of their Adult Division work. Most of the State and Provincial conventions have made some provision for the presentation of the parent-training work on their programs, and wherever it has been presented the most intense interest has been manifested. The field is ripe for a definite advance in the interest of parent-training. It is one of the greatest unmet needs in our Kingdom work.

EDUCATIONAL AND PROMOTION LITERATURE

1. The Parent Training Department has prepared a leaflet, entitled "The Parents' Department of the Sunday School." This leaflet presents a discussion of the needs for the organization of parent-training classes, methods of organizing and promoting them and a bibliography suggesting suitable courses of study, and other books for collateral reading. It has also prepared a small leaflet giving suggestions for promotion of the Parent Training Department through organized work channels.

2. The Home Department has revised its literature, combining in one leaflet material contained in previous Home Department leaflets Nos. 1 and 2.

3. We have continued to use the old Adult Division leaflets, but have prepared the following new leaflets: One on war-time work, giving suggestions to adult classes and the Home Department as to war-time work; another giving a chart for a war-time program, including cut of the recruiting banner.

4. We have also served as a bureau of exchange of Adult Division literature issued by the various State and Provincial associations.

GROWTH AND MEMBERSHIP

1. *O. A. B. C.*—Number of adult classes receiving International Certificates of Recognition:

September 16, 1907.....	1
March 25, 1908.....	1,059
March 25, 1909.....	4,602
March 25, 1910.....	12,541
March 25, 1911.....	20,950

March 25, 1912.....	28,537
March 25, 1913.....	35,815
March 25, 1914.....	41,939
March 25, 1915.....	49,317
March 25, 1916.....	56,906
March 25, 1917.....	62,819
March 25, 1918.....	67,682

2. *Home Department*.—The latest statistics available on the Home Department show 33,713 home departments organized, with an enrollment of 905,940.

3. *Parent Training Department*.—The Parent Training Department is just being introduced, and we do not have the data that will warrant us in giving any accurate statistics. We have knowledge, however, of the introduction of many parent-training classes, showing that a splendid beginning has been made.

EDUCATIONAL PROGRESS

1. The present trend seems to be for the large men's and women's classes to yield to the demand for the organization of several smaller classes which will be federated and become men's and women's departments. The smaller classes will permit the forming of groups of common interests and make possible a much higher level of educational efficiency, while the introduction of the men's and women's departments will preserve the unity and the enthusiasm coming from large numbers.

2. The International Lesson Committee has prepared a series of special lessons for adult classes, entitled "Christianity in Action." These have been given to the publishers, and in due time should be in readiness for use.

3. The International Lesson Committee is also giving careful study to the preparation of a special Parent Training course or courses. Our committee has gathered data, and has been working in co-operation with the special committee on this subject.

4. During the quadrennium action taken by the Sunday School Council and the International Executive Committee has placed the age of the Adult Division at twenty-five and up. This makes provision for an entirely new department, known as the "Young People's Department." While the young men and young women from eighteen to twenty-four should unite with the older men and women in many community tasks, yet the best interests of their work require their own grouping.

5. The International Training School at Lake Geneva has an Adult Division Section, with a four-year course of training for those who are

to be leaders in this mighty movement. The mobilization of so large a number of men and women in Bible classes is bringing a need for trained leaders which cannot be too quickly met.

The war-time period has brought to the O. A. B. C. movement peculiar opportunities and responsibilities. The call for man and woman power has brought to our ranks a very heavy drain. Our tasks easily fall into a threefold classification:

1. Support of war-time welfare agencies.
2. Support of our Bible class representatives in the army and navy.
3. "Keeping the home fires burning" while the boys are away.

Many conferences have been held with Y. M. C. A., Y. W. C. A., Red Cross, Armenian and Syrian Relief Committee and the Food Administration to discover what the Adult Bible classes can do in support of these, our Christian comrades, in their work at the front and in the training camps. Some of the things which have been accomplished are:

a. Our convention platforms have been definitely open to the messages of these agencies, so that our convention constituency have returned to their homes as ambassadors, helping to disseminate information as to what could and should be done.

b. Exhibits of these agencies have been placed in many of our conventions, as they are incorporated in the exhibit of our present convention.

c. A special leaflet has been issued outlining the war-time program. Many thousands of these have been distributed through the various State associations.

d. Dr. Joseph Clark, representing the Sunday School associations of the United States, and Rev. E. W. Halpenny, representing the associations of the Dominion of Canada, have spent much time in the Armenian and Syrian Relief Committee rooms, helping to promote the work of relieving the starving people in the lands made sacred by the feet of the Master.

e. Many of the State and Provincial associations have co-operated very definitely with the Food Administration in promoting an educational program as to food conservation.

f. Special recruiting campaigns have been recommended and inaugurated in many cities and parts of the country. Directions for the conducting of these campaigns are included in our war-time leaflet; also a recruiting flag.

g. Some community tasks. The present conflict to smite autocracy is bringing us one step nearer to the world-brotherhood for which we

are praying. The Bible classes have not been and should never be laggard in promoting this high Christian ideal. Every adult class, therefore, should have the spirit of federation with the other classes of the community. Like a freight car, each class should have a company (an inter-class committee) that will enable it to couple with all

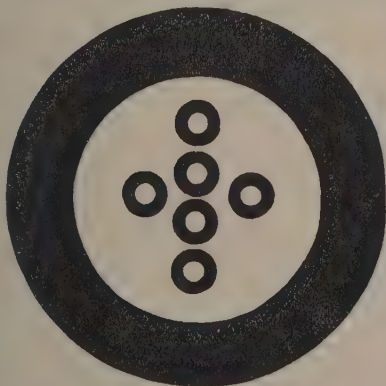
**BIBLE CLASS BANNER FOR
RECRUITING CAMPAIGN**

*For each Bible Class Recruit attach small Bible
Class emblem in white center of large emblem*

A Bible Class Recruit

— For —

Every Service Flag Star



**To Keep
The Home Fires Burning**

the other classes of the community for any common task. Some of the progress made in this direction is indicated by:

1. The organization of city, county and State O. A. B. C. federations and the inauguration of co-operative programs of religious education, social service and evangelism.

2. Special city and State membership campaigns have been conducted in many parts of the country.

3. Special drives have been made by some of the associations co-operating with the Anti-Saloon League in securing ratification of the national prohibition amendment. The work in Pennsylvania is especially commendable.

4. Co-operation with the Y. M. C. A. in promoting the organization of Bible classes in the army and navy training camps.

MOVEMENT IS PERMANENT

Any one who is asked to contribute either time or money to the promotion of any movement has a right to ask for evidence as to its permanence. The organized Bible class has come to stay, as evidenced by four cardinal principles in the development of Christian work, as follows:

1. It is a mobilization of men and women in groups of common interests.

2. It is a mobilization of men and women in the churches of North America.

3. It is a mobilization around the study of God's Holy Word. Just as long as men live and need spiritual guidance they will need to be instructed in the Holy Scriptures.

4. Each class is an organized group and therefore ready to engage in any active service which should emanate from the instruction received. We have long needed to have instruction and action more definitely related to each other, and the Bible class movement is bringing to pass that most needed result.

Likewise, the Adult Bible Class Federation, which is just being introduced, promises to be permanent. Four elements in the movement guarantee this result:

1. It is a mobilization of organized classes.

2. It is a mobilization of the classes for common community tasks.

3. The chief responsibility of these federations is religious education.

4. The organization of such a federation places the Bible study element of a community in readiness to co-operate with any or all other movements which are to be promoted in the interest of the Kingdom.

The war-time period brings to us a special challenge because of its opportunity and peril. As the men are called to the front, the Bible classes are bound to suffer and are placed in peril of collapse. There are many reasons why our energies should be redoubled and not less-

ened. The men must go from the farms, but the farms must be cultivated. The men must go from the factories, but the wheels of industry must not cease to turn. Likewise, the men must go from our churches and Bible classes, but the Bible class work must be kept going.

For the sake of the morale of those who have gone, for the sake of the men who are yet to go, for the sake of the contribution to be made towards making America's spiritual life, for the sake of the childhood and youth who need the influence of the Bible class to hold them steady in this period of excitement, for the sake of the days of reconstruction and all of the interests of the Kingdom of God that will be involved in that period, the Bible class work must be kept going with renewed devotion, with undaunted courage, with a steadfast faith in the deity of Christ, and with hope for the future. Let us set our hands to present the Bible class work as never before in the history of our work!

FINDINGS

The committee on findings of the Adult Division presents the following:

1. We wish to take this means of acknowledging the debt that adult workers of the continent of North America feel to our former adult superintendent, W. C. Pearce. The O. A. B. C. movement bears the stamp of his wide investigation, his capacity for making available to many classes the experience of the progressive classes, his fraternal spirit, and his unselfish service.

2. We ask the Executive Committee of the International Sunday School Association to provide, as soon as can be, a superintendent of the Adult Division. The work of the O. A. B. C. movement is fast becoming inefficient. We suffer from: (a) Indefiniteness of program. (b) Lack of push from the International office. (c) Perplexity of those appointed as state, provincial, county and township leaders. On most fields they have no one to turn to for help. (d) A lack of workers who take the adult work as their special field. (e) Our literature is out of date. While Sunday School workers in other departments find steady, aggressive leadership in definite programs, our workers go their own way in adult work or turn from this needy field to other forms of Christian service.

3. We ask that the mind of the adult workers be turned anew to organizing for all the adult people whenever and wherever they can be reached. The O. A. B. C., the Home Department and Parent Training Department, all are peculiarly fitted to deal with unreached men and women if they have but the vision.

4. We urge that the need of religious education from the standpoint of adult psychology be emphasized throughout North America.

5. We urge that every state and province have both a man and a woman O. A. B. C. superintendent.

6. We recommend the introduction of city, district, county and state O. A. B. C. federations as fast as the communities can be induced to introduce them.

7. We recommend a committee to report on ways and means to secure more adults for the International Training School at Conference Point.

8. We wish to express appreciation of the present attitude of the Lesson Committee to the problem of lessons for adults. Courses are now ready and others are under consideration, which show that the Lesson Committee has the Adult Division needs in hand.

9. We suggest that in all Bible classes during regular seasons a portion of the Bible shall constitute the basis of the lesson.

10. We find many of the adult workers fully alive to the opportunities for Christian work presented by the war, but an aggressive campaign is needed to bring many of our adult workers to see what an opportunity they have and to offer them a program.

11. We urge that the recruiting campaign introduced in this convention (namely, that every Bible class shall secure a new recruit for every star on their service flag) be promoted by the state and provincial associations.

12. We recommend that one collection annually be given to the O. A. B. C. work by every Bible class.

Respectfully submitted,

HOWARD G. COLWELL, Missouri.
WESLEY J. WEIR, Maine.
L. B. EDGAR, Ohio.
CHRISTOPHER C. GRAUER, New York.
HARRY WADE HICKS, New York.
F. C. EISELEN, Illinois.
J. J. HULL, Maine.
MRS. EMMA GARY WALLACE, New York.

MARY STEVENS DICKIE (Mrs. SAM A.), Pittsburgh.
ANNIE T. SCRIBNER (Mrs. JOHN H.), Philadelphia.
PROF. L. H. BEELER, Chicago.
MISS KATIE BELLE ABNEY, West Virginia.
J. H. ENGLE, Kansas.
MR. COLGROVE.
C. E. SCHENCK, Chicago.
A. T. ARNOLD, Ohio.

ADULT CONFERENCE

Wednesday afternoon, June 19, all sections, Home Department, Parent Training Department and Organized Bible Classes, met together, Christopher G. Grauer of Buffalo presiding.

THE MAN AND WOMAN POWER OF NORTH AMERICA

By Professor Howard G. Colwell

St. Louis, Mo.

If the Adult Bible Class movement is to reach all the adults, it must adapt itself to the needs of all adult life. There are thousands of people who work on Sundays and at night. How can they come to Sunday School? It is the task of the Adult Bible Class to adjust its program of service to meet the conditions under which these working people live.

The saloon is dying. What is to become of the patron of the saloon when the saloon is closed? Many a man who has found the center of his social life in the saloon will have no place now for social life. Here is an opportunity for the church and the Adult Bible Class. The social influence of the saloon is for rent. Getting hold of vast numbers of men and women outside the church is the task of the O. A. B. C.

RELIGIOUS EDUCATION OF MEN AND WOMEN

By W. C. Pearce,

Field Superintendent, International Sunday School Association

The aim of the Adult Division is to reach and teach, to win to Christ and His program, to train for and lead into some form of Christian service the men and women of North America. The means by which the aim is accomplished is: Organization, instruction, training, service.

Organization should cover classes of men and of women in the local Sunday School, interclass organizations within the local schools, and city and state federations.

Class organization should be based on age and class interests, and should meet the conditions in time represented by the needs of men and women.

The Adult Division cares for the whole life of the adult, and its activities are grouped as follows: Organized Bible Class, Home Department, Parent Training Department.

The Home Department is for shut-ins and those who cannot attend

the regular sessions of the Sunday School because of home cares or business conditions.

The Parent Training Department is to train parents to meet the requirements and opportunities of parenthood. There should be two kinds of classes—one for parents of little children, and one for parents of older children and young people. The greatest need of America today is the training of parents to bring up children.

SUNDAY SCHOOL INSTRUCTION FOR MEN AND WOMEN

By Harry Wade Hicks,
New York City

Religious instruction of adults is important to themselves as an aid in the solution of their changing problems of life. It supplements pulpit instruction. It has a direct reflex influence on the home. It binds the senior age to the Sunday School and the church. It provides the moral basis for organized religious and social activities in the local community, the commonwealth, the nation and the world.

In order to systematize, extend and make most attractive the work of religious education of adults, there is urgent need of more thorough study of adult psychology. Good progress has been made in recent years by religious agencies in studying these problems, notably by the International Lesson Committee, the Adult Department of the International Association, certain of the denominational Sunday School societies, the Religious Education Association, and the Missionary Education movement.

There are certain educational ideals considered essential for successful religious instruction of adults: (1) The groups should meet separately, in well-equipped rooms, for a period sufficiently prolonged to admit of thorough discussion. (2) Instruction should be considered first; activities, worship and social enjoyment follow. (3) Organized activities should be the natural outcome of the instruction. (4) Group activities should be harmonized and unified with those of other departments of the church. (5) The leadership should be the best qualified available, and continuous for the period of each course studied. (6) The subject matter of courses should be determined according to the need of each group. (7) Elective short courses in considerable number and variety, on subjects of current religious thought, should be in constant process of preparation. Certain standard courses will, however, be required.

The following general types of courses seem to be required:

1. Distinctly biblical, including historical, book study, devotional, doctrinal and literary.
2. Social, including the social teachings of the Old and the New Testament in the light of present conditions; community social needs, agencies and the relationship of the local churches thereto; national social ills and the Christian's responsibility; Christianity and politics, business, the professions, education, industry, health, the family, international commerce, philanthropy and wealth; achievements in social progress; stewardship.
3. Missionary, in relation to the city, the nation, the foreigner in the country, the backward and delinquent group, the Negro and Indian, the community church, the workingman, and what applied Christianity means to non-Christian or nominally Christian peoples.
4. Local church efficiency, covering organization, finance, religious education, adequate employed leadership, relationship to other religious and to charitable and civic agencies.
5. Denominational efficiency, including history, things peculiar, beliefs and practices in common with other communions, organization and work, present and future program, attitude toward union and co-operative movements, the specific study of county co-operation and union, community, national and international, is urged.
6. Training of leaders, including officers, workers and instructors for the agencies of the local church, leaders for community religious and social agencies; extension workers, denominational prophets.
7. Training of parents. This should cover religious education in the home, sex education, co-operation with church and school in moral and religious training and related matters.
8. Christian internationalism, including race characteristics and prejudices, relationships to the near and far east, Mexico, Central and South America, and Africa. How can the church help to make justice and good will effective everywhere?
9. Reconstruction after the war.

BIBLE COURSES FOR ADULTS

By Professor F. C. Eiselen,
Garrett Biblical Institute, Evanston, Ill.

The demand for special adult courses is due to several causes: (1) Organized Bible Class movement; (2) Broadening of conception of religion and religious activity; (3) Closer study of adult psychology and adult interests.

The uniform lessons, even in their improved form, though still

of great value to many classes, are inadequate to meet the needs of all types of adult groups. Two types of lessons are needed: Courses for persons interested in Christian life and service in general; courses for groups interested in definite lines of service and activity. The general courses should deal with subjects like these: The life of Jesus, as embodying Christian principles; the teaching of Jesus; the principles of the Kingdom of God; Christian doctrine; the church as an agent of the kingdom; Bible study, etc. The elective courses for special groups should deal with topics like these: Teacher training, church leadership, training of parents, missions, temperance, community service, etc.

In connection with the improved uniform lessons, the International Lesson Committee is working on a series of courses under the special title "Christianity in Action." The first year's lessons are issued under the title "The Christian in Daily Life." The committee is also at work on three short Bible courses—"The Message of the Prophet Amos," "Teachings of Jesus for Daily Life," and "Studies in Deuteronomy." Finally, a short course on parent training entitled "Hints on Child Training" has been approved. While the committee necessarily must move slowly, it hopes ultimately to have a complete and practical curriculum of courses for adult Bible classes.

O. A. B. C. AND PARENT TRAINING SECTION

SPECIAL O. A. B. C. CAMPAIGNS

By Sterling L. Williams,

Secondary Division Superintendent, Missouri Sunday School
Association, Kansas City, Mo.

The first thing we did in Kansas City was to make the people want a campaign. We brought together the outstanding men representing the men's Bible classes and made them see the necessity for the campaign. We divided the city into districts, elected a captain for each district, and had him pick out key men. These district groups came together and took charge of the work in the districts. We had the individual churches take their enrolled membership, divide them into four groups and elect a captain over each group. It was the business of each group to increase itself until the group numbered twenty-five.

Make a list of all men in your church and find out who of them are not in the Sunday School and go after them. Make a canvass of the community and discover the men who are not in any church

and go after them. Of course, this all means work. A great deal depends upon enthusiasm and newspaper publicity. The campaign committee should secure regular reports, hold banquets, etc. Our aim in Kansas City was to get 15,000 men in Bible classes, and we got them. More men hit the sawdust trail in the tabernacle at the "Billy" Sunday meetings than women and children combined. The campaign helped Kansas City go dry and secured a secretary for the Kansas City Sunday School Association.

O. A. B. C. FEDERATIONS

By W. C. Pearce

The first step in a federation is to get organized. The Selma, Ala., classes organized, then they listed the things which needed to be done, decided what they could do and appointed sub-committees for doing it—extension committee, evangelistic, etc. They secured automobiles and took the extension and evangelistic committees out into the country in teams of at least twenty-five men. In ten months they quadrupled the number of men attending Sunday School in the county. The teams went once to organize classes and then went back to see how they were doing.

The federation also inaugurated a Big Brother movement with a Big Brother pledge. Nearly three hundred men selected nearly as many boys, whose fathers were dead or indifferent, cared for them, helped them get an education or helped them in business. The federation also visited jails and convict camps; they visited hotels on Sunday mornings and left in the mail boxes invitations to the Sunday Schools of the city.

THE O. A. B. C. AND NATIONAL PROHIBITION

By George W. Penniman,
Pittsburgh, Pa.

"For thus saith the Lord God of Israel: There is an accursed thing in the midst of thee, O Israel. Thou canst not stand before thine enemies until ye take away the accursed thing from among you." Are we ready to meet this challenge? That the accursed thing shall be taken away—that is our goal. How may we reach it? We can win; we must win; and we will win when every man and every woman will do his or her duty, not only in the home, in the school, in the family, in the community, but at the ballot box, which is the place of vital results.

In Pennsylvania we have a state federation of adult Bible classes.

We have over 2,000 classes in our state. Our federation looked for a plan and a program. The plan was the Organized Bible Class in every Sunday School; the program, Bible study, community problems, civic, national and world betterment. The chief aim of the Adult Bible Class is to study the Bible and through that study so to vitalize the teaching of Jesus Christ that we shall stand by the church, stand by the Sunday School, and fulfill the obligations of Christian citizenship.

We stressed the necessity of voting at the primaries. Every county was organized; every adult class reached for the purpose of urging its members to nominate men for the legislature who, when they got to Harrisburg, would vote in favor of the national constitutional amendment. Resulted in 40 per cent gain for local option in the next election.

THE O. A. B. C. MOVEMENT AND WAR TIME TASKS

By Professor Howard G. Colwell

The task of the O. A. B. C. movement in war time work might be summed up as follows:

1. To make our young men Christian young men before they go to the camps.
2. To give each soldier member of a Bible class a certificate of membership in the class, preferably a Testament.
3. To bind the officers of the class to keep in touch with the soldier members.
4. To report names of the soldier members to the War Council in New York and send names to the camp Y. M. C. A. director.
5. To keep honor roll of members before class.
6. To keep a stream of letters, post cards, etc., going out continually to the soldier members.

ORGANIZED ADULT BIBLE CLASS AND WAR TIME TASKS

By L. B. Edgar,

Adult Division Superintendent, Ohio Sunday School Association

The great task of the church of today is in preparation for tomorrow. The adult class should be organized and chartered. That is of value to the local church, but does not prove of greatest value to the community. There must be a federation of all classes for the common good, in which every church will profit alike—the strong assisting the weak. Any task which looks to the improvement of the community is of concern to the Bible classes and denominational lines made dimmer by such federated action.

Fully 90 per cent of the boys in the national army are from Christian homes. Significant is the fact that the men who are "physically

fit" today have been under the influence of Christian parents and the church. It behooves us to increase this to 100 per cent perfect.

Touch every man who is of draft age in your community with the message of Jesus Christ. Get him in the Bible class and, in the getting, see to it that he gets a right view of this war and its relation to the principles of free government. Educate the people back home in the stand-together policy which we must maintain if we expect to win.

THE O. A. B. C. MOVEMENT AND PARENT TRAINING

By Mrs. Emma Gary Wallace

Chairman Women's Section, International Adult Division
Committee, Auburn, N. Y.

One of the most important and far-reaching interests of the Organized Adult Bible Class movement is that having to do with training parents to realize and appreciate their great privilege and responsibility in rearing their children for Christian citizenship.

It seems to be a peculiar characteristic of the human mind that it grasps the end of the ball of string nearest and says, "This is the beginning." Often it is not until after long and patient effort that the other end, or the real point of the beginning, is found. In our Sunday School work we have traveled a long way before awakening to the fact that teaching the child a short time on Sunday morning, and perhaps encouraging it in occasional week-day activities, is not sufficiently foundational. At first the idea of actually training parents in the performance of their God-given tasks was regarded with slight tolerance, as bordering upon an intrusion of the sanctity of individual rights. But happily that day has gone by, and at last we have come to see that the real beginning of the ball of string is the home base, and that unless the young child is trained aright, and lives and grows up in a spiritual atmosphere during the plastic years of habit-formation and dependence upon the father and mother, valuable time and opportunity are lost which can never be regained.

Young lives are early started in the right or wrong direction—toward compliance with worthy routine, recognition of righteous law, obedience, unselfishness, cheerfulness, helpfulness, self-control, gratitude, or in the opposite direction of irregularity, willfulness, disobedience, selfishness, rebellion, indifference, personal indulgence and gratification, ingratitude and irreverence.

Home life is a more or less closely meshed screen through which the Sunday School teaching is sifted through the week, and if the parents are lacking in sympathy, understanding, Christian faith and

purpose, patience, earnestness and vision, young lives are bound to be spiritually warped and stunted. These years of parental privilege are too precious to be trifled with and wasted.

The Organized Adult Bible Class movement of the day has a double responsibility: First, to the parenthood of the country to help prepare it for the most important work of its mature years; and second, to the children and young people in the home that they be given the right kind of soil and atmosphere in which to develop.

There seems no good reason why every parent should follow pioneer trails when so much is available which has been worked out through the practical experience of centuries. Is it not high time that every Sunday School in the land include in its curriculum of regular work, worth-while classes for parent training?

HOME DEPARTMENT SECTION

Charles E. Schenck: The Home Department is not taken seriously by large numbers of Sunday School workers. No Sunday School can do its very best without a well organized Home Department, nor can it be a standard school. Conventions, county and district, furnish an admirable opportunity to urge the department. An address should be made by someone who knows the work of the department by experience and who believes in it thoroughly. This should be an enthusiastic presentation of facts which will inspire workers as to the value and need of the department. The address should be followed by a conference which will bring out the "how."

Mrs. Wilhelmina Stoker: Perhaps the largest group in a Home Department is mothers. The Home Department visitor too often spends her time during her calls in friendly gossips and social talk. If she would study and read books on child study, study children's stories and reading and go to these mothers ready to discuss in a helpful way the problems mothers are struggling with, what a great work might be done. Meetings and classes can be held in some cases where groups of mothers can be brought together during the week. Mothers will be more free as their children grow older and we will have an opportunity to lead them into the parent training classes of the Sunday School.

Mrs. Phebe A. Curtiss: One of the greatest weaknesses in the Home Department is the failure of other departments to be interested. The Beginners' and Primary children never interest fathers and mothers and other relatives to join the Home Department. The Juniors may do errands connected with the work of the department, may help in

many ways in ministering to the members. They may serve when social affairs are held and help to entertain those who are shut in.

E. W. Halpenny: Efficient promotion of Home Department work in a state or province requires the following minimum provision: (1) A State or Provincial Committee. If the policy is to work under the new Adult Division arrangement, the Home Department Committee should be a recognized unit within the Adult Division Committee. If worked independently, it should be a subcommittee of the governing executive. (2) A Superintendent. The responsibility for leadership must rest somewhere. (3) Provision must be made for necessary expenses of the State or Provincial superintendents. (4) There should be deputies in the form of county or city local Sunday School Association department superintendents, whose responsibility is to co-operate with the State or Provincial superintendent. (5) There should be provided, if possible, a Home Department session in connection with annual conventions.

ADULT DIVISION ASSOCIATION AND FEDERATION OFFICERS

E. O. Sellers, of Chicago (Y. M. C. A. Religious Work Director, Camp Grant, Ill.), in presenting the topic "The Challenge of the Present Crisis," showed a chart which he had arranged, giving a suggested war-time program and which is reproduced here:

A Suggested War-Time Program

I. FOR THOSE IN WAR SERVICE

1. A "Roll of Honor" erected by every class.
2. Everyone engaged in any form of war work enrolled as honorary or absentee member of an Adult Bible Class.
3. Present a New Testament to every absentee class member engaged in any form of war work.
4. An organized correspondence program, directed by a special committee.
5. Regular private and public prayers (by name) for all absentee members.
6. Conduct "replacement" campaigns to enlist new members and "maintain the reserves." Membership and evangelism.
7. Remember by mail birthdays, and all special occasions such as Christmas and Mothers' Day.

II. FOR THOSE IN HOME SERVICE

1. Governmental Co-operation. (Special Committee.)
 - (a) Present War Aims.
 - (b) Co-operate in Thrift Stamp, Liberty Loan and all similar financial campaigns.
 - (c) Report to proper authorities any and all disloyalty to the government.
2. Food Conservation. (Special Committee.)
 - (a) Present Governmental Conservation Program.
 - (b) Maintain a display of all printed matter.
 - (c) Make a "Demonstration" at all class suppers, etc.
3. Red Cross. (Special Committee.)
 - (a) Every class member a Red Cross member.
 - (b) Full co-operation in all Red Cross work.
 - (c) Co-operation in all financial campaigns.
4. Red Triangle. Y. M. and Y. W. C. A. (Special Committee.)
 - (a) Full presentation of all information.
 - (b) Notify Camp Y. M. or Y. W. C. A. of members who enter service.
 - (c) Co-operation in all financial campaigns.
5. Relief Organizations. (Special Committee.)
 - (a) Full presentation of all information.
 - (b) Co-operation in financial campaigns.

W. G. Landes, General Secretary Pennsylvania Sunday School Association, Philadelphia, outlined a system of office records for the Home Department Parent Training, and O. A. B. C. Departments, and W. C. Pearce presented the "Opportunity for Association Officer Training and O. A. B. C. Federation and Community Programs," followed by an open conference.

HOME DEPARTMENT CONFERENCE

The report of the special Home Department Commission, appointed at a meeting of the Adult Division Committee December 11, 1917, was presented by the secretary of the commission, Mrs. Almer W. Karnell. Its findings were adopted.

Nine states have now adopted standards for Home Department work; three are issuing certificates. The commission would recommend that we overture the denominations to provide a standard for their individual schools, and that we ask the Educational Department

of our International Association to prepare a standard for the Home Department work of the Association.

Other recommendations were:

The training of Home Department officers and visitors for their respective work be made a settled policy of the department.

A place for such training be provided in every International, state and provincial, county or other convention, school, or institute, held for promoting Sunday School efficiency.

The appointment by the Home Department Committee of a sub-committee to co-operate with the Educational Department of the Association, to secure a curriculum for use in such schools, said curriculum to be published in leaflet form.

Active co-operation between Home Department, not only to consider how the work may be extended, but the establishment of new departments and a taking up unitedly of hospital, prison and other community work.

Individual instruction of every visitor in necessary things before he or she begins the service, and the furtherance of that instruction in regular visitors' meetings.

The use in conference and educational meetings of demonstrations, as realistic as possible, of actual work.

Practical demonstration by the superintendents of individual departments, in accompanying their visitors occasionally in regular canvass or in specially difficult cases.

That earnest, patient, prayerful and persistent effort be made to secure enlistment in family worship. That it be stressed at conventions, emphasized from the pulpit, kept prominent through literature, and magnified at visitors' meetings. That the entire Adult Division be requested to consider a campaign for the enlistment in family worship of every member of every class, and to have family worship made a subject of study by the parents' department.

That churches, when they entertain soldiers and sailors, endeavor to secure a promise from each one to pray every day.

That an International leaflet be published, devoted exclusively to family worship, dealing with the needs, methods of promotion, equipment for observance, etc.

The commission would recommend that a committee be appointed in each Home Department to seek out needy poor cases, and to co-operate with such local organizations as may exist, and also with organizations of a national character.

It is possible for the individual Home Department to enlist soldiers

and sailors, and, whether they enlist them as regular members or not, to supply them with quarterlies or monthlies. There is a paucity of information as to methods and results, but your commission recommend every Sunday School, either through its Home Department or through its classes, to keep a record of all those who have gone into war work, and to keep them regularly supplied through the mail with the lesson helps. Also, that any department officers who succeed in developing a satisfactory system of securing reports, or of co-operating Home Departments at the front, through the agency of workers who may be "over there," give the Home Department workers throughout the continent the benefit of this experience by reporting the same in the *International Searchlight*.

That the Home Department co-operate with the parents' training department of the school, and where there is no such department that special effort be made to train the visitors in the use of the right material for distribution, and also in the use, in conversation, of the subject of self-knowledge.

The commission would recommend: That the Home Department maintain its own autonomy of organization, both in the Sunday School Association and in the local Sunday School; that there be an International, a state, a county, a district and a local superintendent; that the Home Department shall be a section of the Adult Division organization.

The judgment of the commission is: That calls made by the visitor only quarterly, when the record of lessons studied and offering are gathered, are apt to leave, and sometimes do leave, the impression that the gathering of the offering is the chief concern or business of the visitor; and to guard against this, as well as to secure and maintain the closest sympathy with and render largest assistance to the membership, calls should be made at intervals between. Whether or not these can be made as often as monthly should be determined by local conditions.

The commission offers the following suggestions as to needful qualifications of Home Department publications and literary material:

(1) Crisp news as to what Home Departments are doing; plans for up-to-date methods of work, with special suggestions for rural communities; articles by experienced Home Department workers (preferably an extra section for superintendents and visitors added to the general Home Department material), thus making a part of the issue special for officers.

(2) Lesson help material to be suitable for adults.

(3) Articles on home problems, including parental relations and child training, especially aiming at assisting the parents in co-operating with the school in lessons and activities; and in assisting the home in the teaching of self-knowledge.

(4) Plans and material for the observance of family worship.

(5) Keeping up to date; some publishers, as late as 1917, not having adapted their publications and enlistment requisites, etc., to the two grades of membership established in 1912.

The report of four years ago showed that less than one school in six, a little more than one in seven, had a Home Department. Judging by the opinions now before the commission, the chief reason why the other five-sixths or six-sevenths of our schools have none, and why those in existence are not more vigorous, is indifference of pastors and superintendents to the Home Department, or general lack of appreciation. If this is generally true, and it probably is, as shown, for example, in the place frequently given, or not given, to the Home Department in conventions, etc., it can be accounted for.

The self-imposed task of the Sunday School for generations has been that of religious education within the school, and the observance of that limited scope has become a settled habit. The Home Department came on comparatively recently, to care for the residue, or, using harvester language, for the gleanings, and the general viewpoint of those who have not given it special study seems to accord it only a gleanings relation. They do not understand how large a proportion of the whole the gleanings sometimes are, nor how exceedingly beneficial would be the reflex influence of the Home Department on what they regard as their real work. Their failure to know or recognize constitutes a problem. If, however, these pastors and superintendents were squarely confronted with their responsibility, the probability is, judging again by the opinions before us, that many of them would say: "We are ready to start a Home Department, and to give it whole-hearted support, but we can't get capable and willing leadership." This is also a real problem, and most of the other difficulties mentioned in the answers reaching us, traced to their causes, take place under one or the other of these heads. What then are the remedies?

(1) Prominence given to the Department at conventions, institutes and conferences.

(2) Superintendents for state, county, district and local work.

(3) Definite plans for the training of leadership.

(4) Appropriations for the work included in every state and county budget.

The commission therefore recommends urging upon the Executive Committee the employment of an International superintendent.

WILLIAM HAMILTON, Chairman.

MINNIE K. L. KARNELL, Secretary.

O. A. B. C. WORKERS

O. A. B. C. INSTRUCTION

By Professor L. H. Beeler

Dean Presbyterian Training School, Chicago

Four aims underlie the material used in Bible class instruction: (1) Evangelization; (2) enlargement or pushing back the horizon of one's vision; (3) enlightenment; (4) enthusiasm. Every lesson should have some passage from the Bible as a foundation stone. To know God's word and His will for us is the supreme issue for you and me in this life.

There are three great aims in public school teaching: (1) Testing; (2) teaching; (3) drilling. A teacher must consider the purpose of his teaching, and apply the method whereby one can express himself in his own kind of service.

O. A. B. C. AND TRAINING OF CHRISTIAN WORKERS

By Robert M. Hopkins,

Bible School Secretary, American Christian Missionary Society
(Disciples), Cincinnati, Ohio

There are four words stressed in this program which should be noted in this connection—organization, instruction, training and service. The greatest task before the church today is that of converting passive Christianity into active Christianity. We learn by doing in religion as truly as in any other phase of education. We are teaching not lessons, but life. When we were teaching lessons, the great days were those when we had the most heated doctrinal discussions and debates. Now that we are teaching life the greatest days are those when we see life committed to the Master and enlisted in His service.

It is, therefore, a new definition of training rather than a statement of plans that we are seeking to present in this program. Training was at one time the drilling of adult members of the school in the reading of the Scriptures, in the offering of prayers, in the taking up of offerings, in the keeping of records, in ushering, in shaking hands with strangers and tasks of like nature. It is now all this and more.

We must train Christian workers for soul winning, for community service, for world-wide evangelization.

Training for teachers was formerly gotten almost exclusively from books. We are beginning to realize that teachers are trained not only by the study of books, but also through observation and practice work. In like manner the training of Christian workers for service means their participation in various forms of service.

O. A. B. C. PROGRAM OF SERVICE

By Mrs. Emma Gary Wallace

The Organized Adult Bible Class program of service has to do, first, with the enrichment of the spiritual life of the class itself, and the reaching out to interest and enlist others; second, with a live and constant interest in all departments of the school of which it is a part; third, with community betterment; and fourth, with backing the work in the larger field.

The class itself cannot hope to attain its highest efficiency unless it is properly organized. Organization gives every one a definite responsibility and defines that responsibility. Those who decry organization are the ones who really know little about it, for many classes are organized only on paper.

The program of service of the individual class must center about the Christian life. A mere social club will soon cease to be worth while, and so will fail to hold interest. The ideal organized class is not selfish. It realizes that, as a group of older members in the Bible school, it has a definite responsibility toward each department of the school which cannot be delegated wholly to the officers and teachers, and then forgotten. This interest is proved by Big Brothering and Big Sistering, by looking well to the equipment of the departments, and standing back of the pastor, superintendent, and officers in all plans.

An Organized Adult Bible Class which is living up to its opportunities cannot fail to become a dynamic force in the community life. It will not content itself with a passive existence, but will throw its influence, work and money on the side of right, of moral conditions, of safeguarding the young, and of promoting whatever may recommend itself to them as of spiritual significance.

The county work calls, and if grown-ups in the class in the county don't take an interest in the evangelization work being done, in the missionary enterprises of remote communities, in the furtherance of the prohibition movement, and in backing whatever work needs to be done, then are they as sounding brass and tinkling cymbal.

PARENT TRAINING

COURSES OF STUDY AVAILABLE FOR PARENT TRAINING

By Miss Wilhelmina Stooker,

Missionary Education Movement, New York City

Parents are demanding in these days courses that will help them with their problems of nurturing child life—physically, mentally and spiritually. A few years ago it was very hard to find books that had for their primary purpose the training of parents, but many such books are found today. The International Sunday School Association has published a leaflet "The Parents' Department," which lists many such books and shows how they may be combined to form courses. We need courses for parents of little children and for parents of adolescent boys and girls. We need one kind of course for parents who have had college training, another course for those who are not able to study anything of a technical nature, but who are interested, and still another course for those who are ignorant and indifferent. By a careful selection of books, we can meet these needs. One of the best short courses is "Child Nature and Child Nurture," by Prof. E. P. St. John. Another is "Religious Education in the Family," by Dr. Henry Cope. Other helpful books of very recent date are: "Religious Education in Home and School," by Sneath (Hodges and Tweedy), "The Religious Education of an American Citizen," by Peabody, and "The Second Line of Defense," by Margaret Slattery.

The International Lesson Committee has just released an outline for a parents' course. This means, no doubt, that very soon denominational publishing houses will issue lesson helps for parents' classes. Even Uncle Sam has gone into the business of helping us to raise better boys and girls, and the United State Bureau of Education, through its home division, offers a helpful reading course for parents.

OTHER PLANS FOR PARENT TRAINING

By Mrs. Emma Gary Wallace

A careful survey of the field of literature available for a parents' training class, which consisted of mothers of different ages, revealed nothing exactly suitable for our Sunday morning lesson study. Some of the courses were particularly directed to young mothers and would have been admirable could such a grouping have been made. Others were too general to hold permanent interest, and anything dealing too

extensively with psychology likely to be difficult for those whose attendance was sure to be irregular.

At first it seemed wise to undertake something practical, and so a short course of lessons was taken which dealt with the developing child. It included a good deal of psychology, although it was not called by that name. We started with the Cradle Roll age, giving two lessons to its consideration and an understanding of that department in our own Sunday School. In the same way the Primary, Junior and Intermediate Departments were given attention and study, and before leaving the consideration of each department, part of a morning was spent with those children and young people. Many of the mothers had never been in these departments, and had little idea of the constructive nature of the Sunday School lesson courses.

A second series of lessons was planned, based on "Child Study and Child Training," by Forbush. A subject was assigned in advance and the mothers asked to come prepared for discussion. The textbook was used as a guide for the teacher.

After canvassing the field again with the needs of this class in mind, a book was decided upon which has met every requirement. It was the Bible itself. The lessons chosen were those having to do with home and family life, beginning with the tragic misunderstanding between Cain and Abel, and following on through the early history of the race as recorded in Old Testament times. Suitable selections were made and assigned in advance. The lesson period was divided into two parts—first, a brief bridging of the time from the last lesson to the present one, and a gaining of a knowledge of the story or Bible text chosen. It was considered important that the home life of Bible times should be made as realistic as possible in order that the class appreciate the motives and feelings of the characters and recognize many of them as their own.

The last half of the lesson was given up to discussion and application, it being the purpose of the teacher to bring out such truths as would help each mother in her own child training problems in the light of the Bible text.

CHAPTER X

SUNDAY SCHOOL ADMINISTRATION

REPORT TO THE CONVENTION

By Rev. Wm. N. Dresel,

Chairman Superintendents' Committee, International Sunday School Association

MANY of our theories have undergone a tremendous change. In school we no longer teach a subject or a book, but the child and the growing mind. By the sad lesson of experience we have learned to train not only the mind but also the body. In our Sunday Schools we would develop character and not merely the memory of the pupil, and we would foster Christian faith and life as well as simple Bible knowledge.

A similar change is noticeable in our views regarding the organization of our Sunday Schools. In the past we have made much of our departments and gloried in so-called "organization"; we doted upon the Elementary division, went into raptures about the "Teen age," marched our adult Bible classes in all sorts of parades, went in for athletics, evolved a "school spirit," approved teacher training and finally awoke to the fact that we had neglected the very vitals of the Sunday School: the executives, the managers, the administrative officers.

Yes, our publishers printed books and cards for the Sunday School secretary, and books for the superintendent, ledgers for the treasurers and all sorts of equipment for all sorts of officers and committees. Some few good souls wrote books to help these officers, and the new teacher training course provides special studies for them. But now finally we have a department within the International Association which will devote its efforts toward systematizing and developing the entire administrative function within the Sunday School.

THIS DIVISION ON SAME FOOTING AS OTHERS

The division of Sunday School Administration is now a division of work within the International Association on an equal footing with the better known Elementary, Secondary and Adult divisions.

As such it will specialize in the work of the administration and administrative officers of the Sunday School and seek effectively to correlate the executive function of the Sunday School with its educational and evangelistic efforts. The ideal is to have not merely a very highly organized and efficient Elementary division, or some very effective organized classes in the individual school, but to have a trained corps of officers in charge of the school whose effort it will be to raise the standard of the entire school and all its departments and activities.

The forerunners of this Administration division have been many. We might point to the splendid superintendents' associations erected in many cities and doing yeoman work in the development of this office and the men holding same. Then there have been local training schools or institutes for officers of Sunday Schools, also conferences at International, State and local Sunday School conventions. The first note in favor of some general definite movement was sounded at the Louisville Convention in 1908, by the Federation of Sunday School Superintendents' Associations of the city of Philadelphia, which found a responsive chord at the San Francisco Convention in 1911 when the so-called "Superintendents' Department" was created. For lack of funds and a worker on full time, the committee in charge of the Superintendents' Department could not do more than awaken interest in this subject, and by the Superintendents' Congress at the Chicago Convention in 1914 demonstrate the needs and the possibilities of this virgin field of Sunday School life and work. Since then came the idea of expanding the scope to include all administrative officers of the school and to call it the "Administration Division."

HAVE MONEY TO FINANCE SURVEY OF DIVISION

The present status reveals a standing committee which has reported regularly to the Executive Committee of the International Association, and by its report to the meeting of the Executive Committee, held at Chicago, February, 1917, showed the way to greater activity and usefulness. This report was met by the splendid offer of J. L. Free of Cleveland, Ohio, to finance the necessary survey for this division and, beginning with 1918, to pay the salary of a man to head this department. In view of this offer, C. W. Shinn, a man of much experience in Sunday School organization and management, has been asked to assume the preparations for and conduct of the special conferences on "Sunday School Administration" during this convention.

The general scheme of and for the Administration division, as

we see it today, is: (1) To set forth a very simple and effective organization for the individual Sunday School; not so much a list of departments and agencies to be inaugurated, but a spirit to find the things necessary to be done and the best method of doing these. (2) Practically to direct the administrative officers in their efforts to perfect the work of their school. These administrative officers are: The pastor, the superintendent and his assistants, the secretary and his assistants, the treasurer and his deputies, the educational director, the departmental leaders and committees, the general and special committees of the school, the librarian, chorister and musicians and any and all other officers found in a Sunday School.

To attain these two ends a constructive study of the needs of the administrative officers and the problems of efficient management will be absolutely necessary. From this would be developed the actual program of work for the division as such and the workers in the local school.

The possibilities of this division, when it has reached its full working power, might be grouped as follows:

1. The Sunday School directed by a trained and fully co-operating group of officers and committees.
2. Every activity fully developed. Every phase of Sunday School activity brought into proper relationship to the true policy of the Sunday School.
3. Every Sunday School properly balanced in its organization and meeting every natural requirement.
4. Every Sunday School made stable and permanent, thus insuring its usefulness and life in the future.
5. Every Sunday School brought nearer the standard, not so much in number of component parts or outward organization, but in the spirit which will pervade the entire school.

The needs of the Administration division are simply these: Place the same on a solid footing by incorporating it in the budget of the International Association, secure the man to lead and then open the doors of your hearts and schools to receive the message of cheer and suggestion.

FINDINGS OF THE MINISTERS' CONFERENCES

The church has the task of evangelizing and socializing the world. The church school is its greatest agency for creating the church of tomorrow and promoting a Christian civilization. As such it must have a place in the thought, plans and activities of the church com-

mensurate with its importance; and its character must be determined by its purpose of producing a world-wide Christian democracy.

The church and Sunday School are one institution, not two, the school being the church at its work of giving its children an experience of vital religion, educating its constituency, not only in the principles of a Christian social order through an intellectual apprehension of Christianity, but also in fixing the habits of Christian living by training in social activities.

For the realization of the function of the church school it requires not only an educated ministry, but the ministry of educators; teachers consecrated and trained for leading children and youth into the experience of living for the realization of Christian democracy; the best time on Sunday; the best location in the church for the school; the best physical equipment, and money enough to produce a religious school which compares favorably with the public school.

Also, since the church deals with young individuals who must live in social relationships, we feel the need of a curriculum of social service, graded according to the interests and abilities of pupils, to which curriculum shall be keyed the curriculum of instruction in the principles of Christian living; we believe that each school is in vital need of the co-operation of the other church schools of its community for effecting universal religious education; and, finally, we look forward to the creation of a week-day religious school paralleling the public school for the complete education of the child.

We recommend that theological seminaries equip the ministry, through adequate courses in pedagogy and psychology, with a training which shall qualify ministers for proficient leadership in religious education.

C. ARTHUR LINCOLN,
CHAS. D. BULLA,
SAMUEL B. FARES.

FINDINGS OF THE SECRETARIES' AND TREASURERS' SECTION

We have a firm conviction that Sunday School records, properly compiled by the secretary and properly used by the executive officers, can be a very important factor in the success of any school, large or small. We therefore urge all secretaries so to plan their work that it may have real constructive value, and we urge pastors and superintendents to take these records into consideration in planning the work of the school.

We caution new secretaries, especially, against attempting to record too many details which do not have constructive value in the individual school, and urge that the details to be made a matter of record in each school be carefully worked out by both superintendent and secretary.

We have selected the following items which we believe should be included in the record system of every school, regardless of size or location. We believe these to be absolutely fundamental:

1. Accurate enrollment records for every member, the essential enrollment information being name, address, day school grade, age, parents' names, church membership of both scholar and parents. (Information regarding parents would be omitted in the case of adult members.)

2. Accurate weekly records. The essentials in the case of the individual being attendance, reason for continued absence; for class records, total enrollment, total attendance, total offering.

3. Minutes of workers' conference, business meetings and all written reports of all officers.

4. Special data. List of members who have been absent for at least one month, with record of investigation and reports. List of all withdrawals, with reasons, indicating good or poor reasons. List of baptisms, confirmations or church accessions. List of new members by classes and departments that comparative growth or loss may be shown.

We have selected the following list of additional data. These items are suggestive and have been found helpful in many schools. This list should be studied carefully and those features which would be valuable in the local school should be added to the essentials as rapidly as is consistent with maintaining the accuracy and efficiency of the work.

We urge every school to concentrate on the study of its withdrawals and urge that a school ruling be made that no teacher or class can withdraw a scholar without giving a written reason.

We believe that, wherever possible, the treasurer should relieve the superintendent of the details of financial management and be qualified to advise and lead the school in this work.

We believe that the current expenses of the school should be made a part of the church budget and that the children should be trained to contribute to the current expense of the church and to its great benevolent enterprises.

Sunday School Records—What to Record

ESSENTIAL	ADDITIONAL
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ENROLLMENT

Name.
Address.
Day school grade.
Age.
Parents' names and initials.
Church membership; Individual, Parents.

Birthday.
Former school connection.
Occupation (if adult).
Other members of family.
Names of friends not in Sunday School.
Telephone number.
Recreational and amusement preferences.

WEEKLY RECORD*Individual*

Attendance.
Reason for continued absence.

On time.
Lesson study.
Bible brought.
Church attendance.
Offering.
Social service or class activities.
Consecutive record.
School papers used.
Books taken from library.
Total of individual points.
Per cent of attendance.
Excused absences.
Rank in department.
Rank in school.
Report on absences; note book work; supplemental work.

Class

Total Enrollment.
Total Attendance.
Offering.

Check on all teachers showing whether or not they are following up absentees.
Study of attendance by departments and classes.
Study of home conditions.
Study of church connections of those who are irregular in attendance.
Study of withdrawals by classes and departments.
Reports of investigations.
Survey of home conditions; church connections; community influences.

SPECIAL DATA

List of members who have been absent for one month, with record of investigations and report on same.

List of all withdrawals, with reason for each. Differentiate between good and poor reasons.

SPECIAL DATA—Continued.

List of Baptisms, Confirmations or Church Accessions.

Issue transfer letters to members going to other schools.

Write to pastor or superintendent in town to which member is going.

Study by departments and classes.

Study influences which induce the action.

Study school, community and home influences.

List scholars who are old enough to unite with the church and secure report from teachers as to what is keeping them from that step.

List all "Forward Step" pledges.

List of New Members.

By Classes.

Departments.

Study class or departmental growth.

Study school influence on community in light of non-church members won to the school.

Study ages to learn school's appeal.

Find out influences which induce members to join.

Study new members carefully to see whether they are held after they enroll.

Check teachers who hold new members and those who do not.

List prospective members.

List non-church or non-Sunday School parents of children who unite with the school and send adult classes after them.

Make survey of people in community with church and Sunday School affiliations.

Minutes of workers' conference and business meetings.

Reports of departmental and class meetings.

File programs for all special days.

All special school activities.

SPECIAL DATA—Continued.

	Missionary instruction, work and offerings.
	Temperance instruction, work and offerings.
	List of names on service flag.
	Vacation attendance records.
	Register of visitors to school.
Official list of officers, teachers and scholars.	Personal records, history or honors.
Regular reports of Librarian.	
Treasurer.	

MAKING THE SCHOOL EFFECTIVE FOR CHRISTIAN CHARACTER

By Rev. C. Arthur Lincoln, S. T. M.

Theoretically the pastor is the head of the church school and as such is a most influential factor in making it count for the development of Christian character. Practically, in many cases, he has as much real influence over the school as a god-father over the child for whom he has become sponsor. He is usually detached from the real responsibility for its life and activities, except as a teacher sometimes of an adult class. Sometimes this is fortunate for the school, for too many ministers are ignorant of what a church school should be. Their laymen are frequently in advance of them.

Pastors need to do some really stiff study in textbooks on pedagogy and psychology written since 1620. Until a minister has qualified to know the difference between the carburetor and the tail light of this educational automobile, he had better not fool with the starter and the steering wheel.

Potentially the pastor is the head of his school and potentially he has more influence than any other person in making it count for the work of the church. This potentially is often undeveloped because theological seminaries have quite neglected this important phase of training until within five or six years. Again ministers are so overburdened with such a multitude of time-consuming details that they have to fight hard to find time even for sermon preparation. The ultimate solution of the problem lies in the direction of dividing the work of the church into departments and placing a prophet over the department of preaching and social worship, an educator over the department of religious education, a social worker over the head

of the department of community service, a pastor for calling and organization work, etc. This means that small churches in some neighborhoods should combine to make such a departmental organization possible.

The business of the school is to produce men and women, not of saved character, but of saving character. The great purpose of the church is the creation of a Christlike human society. Desire lies at the root of all purposeful action. It rests with the church and with us as ministers of Christ to create in our young people a passionate desire for world-wide, society deep, Christian democracy. This cannot be done by exhortation; it can be done by patient, purposeful, scientific teaching.

After 1900 years' existence we are having to train the church to the large giving of resources and service. With a world conquest before us, we find ourselves to be woefully unprepared. We have neither the trained workers nor the money which the campaign is demanding of us this minute. We have allowed a vast army of boys and girls to come up through our churches with most insufficient training in giving and serving for the conquest of the world.

The two leading organizations of the church for the training of our young people for Christian warfare are the Sunday School and the young people's society. The Sunday School ideally has all the children and young people of the church, not to speak of the adults. The young people's society ideally has all the young people of high school age and up to 25 years of age. But this is not an ideal often realized. The young people's society ought to be a laboratory of young Christian experience. There is no reason why the young people's societies should not be a corporate part of the church school, meeting with the school for instruction in a young people's department and meeting on other occasions for social, inspirational and social service programs. Here the minister can do much to make the school count for the creation of character.

In our scheme of religious education we have been weak in systematically training our children to express the Christian truths we have taught them. The test of character is not in knowledge but in deeds. We have rather believed that if we gave the right impression the corresponding right expression would follow. It isn't necessarily true. I plead for a curriculum of expression in our church schools. The fact is that our goal in the church school should be, not the imparting of a complete body of truth, but rather the development in each pupil of life passionately devoted to making society

Christ-like in all its ramifications. Key the curricula to the realization of a truly Christ-like social order.

In order to make the school count as it ought to count for the victory of the church over all forms of organized evil, we need as the foundation of our curriculum of instruction in the Bible, in missions, in benevolence, in church history and doctrine, a graded course of social expression. Ministers everywhere are giving up months and years to the work of the Y. M. C. A. service and the work of chaplains. The times demand this. But the times also demand that ministers everywhere give up months and years to the work of educating, training and equipping the church of tomorrow for the complete conquest of the world.

With God's help we plan to train the coming generation to solve every problem of social, national and international life according to the standards of Jesus Christ.

EVANGELISTIC AIM THROUGH THE EDUCATIONAL METHOD

By E. B. Chappell, D. D.

The word evangelism as here used stands for the process of making disciples of Jesus Christ. Disciple means learner. But the Christian disciple is a learner who is also a follower, a learner who, by vital fellowship through faith, has become a partaker of the Master's spirit and who has adopted the Master's ideals and committed himself to the Master's leadership.

According to this definition all real evangelism must be in some sense educational: (1) It must be educational in the sense of giving definite religious instruction. (2) Evangelism must be educational in the sense that the content of instruction must be within reach of the understanding of those to whom it is offered, must answer to the real needs of their lives and must be presented in such a way as to catch and hold the attention, awaken a sense of need and kindle faith and desire and inspiration.

The statement that all effective evangelism must be educational at once suggests the thought that in the evangelistic program of the church, childhood and youth should hold the leading place of attention. (1) Whether or not the adult is to be religious at all in any real and vital sense depends in nineteen cases out of twenty upon the instruction he receives and the influences by which he is surrounded in childhood, for if an individual is entirely deprived of religious training and religious influence until he reaches maturity, the chances that

religion will ever become a dominating force in his life will be exceedingly meager.

It should be observed that, as larger attention is given to religious education and as educational methods improve, an ever increasing proportion of boys and girls choose Christ as their Lord and Saviour and enter into the fellowship of the church as a direct consequence of their religious training and without the help of any high pressure methods.

Two observations need to be made here: (a) It is not to be assumed that the voluntary decision referred to invariably marks the beginning of the child's religious life. The spirit who giveth life may reach the heart of the child through those silent processes of nurture that take place in the Christian home long before he is able to understand the terms in which religious faith is expressed. The religion of early childhood is just as real as the religion of mature life. But there comes a time when the naïve and simple religion of the child must be transformed into a religion of voluntary choice based on intelligent conviction. This transformation may be either silent and gradual, or it may come as the sudden culmination of a sharp spiritual crisis. The process, however, is of small moment. What really matters is that the attainment of full-fledged individuality shall find the youth firmly established in loyalty to Christ.

(b) It is not to be inferred from the facts given above that the times is at hand when the revival will be no longer needed. As a result of the increasing emphasis which the church is placing on Christian education, revival methods will doubtless undergo a radical change and the relative importance of the revival as a means of religious propagandism will greatly decline.

It should be further observed that Christian discipleship is not uniform as to type and quality. There are many who are sincere in their allegiance to Christ whose discipleship is sadly defective because their knowledge of Christ and his teachings and ideals is sadly inadequate. What is needed, therefore, is an educational program that will reveal to boys and girls as their minds unfold a whole Christ for their faith and adoration and a whole gospel for their guidance.

The facts here given point the way to some conclusions which are of serious import: (1) There is no prospect that the world or any single country in the world will ever be made Christian except by the Christian training of childhood.

(2) There is no fact about the present-day life of our republic that is more significant than that millions of our boys and girls are

growing up, not only without religious training, but wholly apart from religious influence. The only way to reach this class is by winning their confidence and respect that they will be willing for us to teach their children. This is not an impossible undertaking.

(3) If we are to Christianize our country through the religious education of the young, we must improve the quality as well as the extent and scope of our educational work.

(4) We must convince the great rank and file of our people that nothing else is so important as imbuing the boys and girls of our country with the Christ spirit, leading them to a whole-hearted adoption of the principles and ideals set forth in the teachings of Christ, and training them in those forms of service in which their convictions shall find adequate expression. And there has never been a period in all history so favorable for such a propaganda as the present hour. For in the face of the utter failure of materialism revealed through the war that is now devastating the earth, men are turning with a new interest to moral and spiritual realities, convinced that in these lies the only hope of civilization. In a peculiar sense, therefore, this is, for those who are leading in the field of religious education, a time of thrilling opportunity.

WHAT HAS THE SCHOOL A RIGHT TO EXPECT OF THE CHURCH?

By **Herbert W. Gates,**

Superintendent Brick Church Institute, Rochester, N. Y.

The church school holds a place in the life of the church that is second in importance to no other department of work. Upon its effectiveness depends not only the future of the church, but, what is even more important, the moral and religious welfare of the children and youth committed to its care. It has a right, therefore, to expect of the church an adequate place in its program—one befitting the importance of the work entrusted to it. This involves these things at least:

(1) That the school shall be regarded as an integral part of the church, with provision made in the church budget for necessary expenses, equipment, etc.

(2) That trained and skilled leadership shall be provided with reasonable opportunity to accomplish the results expected. Our leading churches are providing themselves with directors of religious education, but too often these persons are still regarded as assistants to the pastor, rather than as expert leaders whose counsels are to be respected and, to a reasonable degree, followed.

(3) That the place of teacher shall be dignified by training, by expecting good results, and by making such provision for equipment and facilities as shall give a reasonable chance for such results to follow. This means that the school shall be suitably housed, that it shall have texts, reference books, maps and other lines of educational work.

(4) That the school shall be given, not only sufficient time, but the best time possible for its work. Its sessions should be protected against encroachments on the part of the church service and meaningless diversions such as speeches on irrelevant topics from visitors. This does not mean that visitors with a real message for children and youth should not be heard.

(5) Above all, the school has a right to expect that its work shall be recognized by the leaders of the church. There should be a committee of religious education with standing and authority equal to that of any other committee of the church. This committee should be composed of men and women fitted by training, experience and interest to become the real leaders of the congregation in religious educational matters.

The pastor, too, should remember that the measure of interest in any part of the church work is not likely to rise much above his own. His interest, therefore, should show itself in the pulpit, in his prayers, in his pastoral visitation and conversation, that the people may catch the vision which he himself has, and be led to give their active support to this vitally important work.

LEADERSHIP TRAINING CLASS IN THE LOCAL SCHOOL

By Frank L. Brown,

Secretary, World's Sunday School Association

The trained teacher has a right to require a trained officer. The million officers of American Sunday Schools have come to their position without special training for their tasks. Very few have read a single book concerning their work before assuming office. This condition is not fair to these men, the school, the church, or the community.

We must do what we can in the training of those now in office through reading courses, conventions, city institutes and executive training literature, but if we are not to continue the condition of an untrained Sunday School leadership, we must start now to organize leadership training classes from the young people of executive capacity in our Sunday Schools.

Such classes may be combined with the local teacher training class, or may be conducted separately at the Sunday School hour or during the week.

The textbooks for practically every branch of leadership work are now available. The course would include one book on the Sunday School as the institution within which these future officers must do their work. It may also include the other items in the teacher training course, namely: the Bible, pedagogy and psychology, if the student so elects. It may be best not to insist upon these last named subjects, but to go directly from the study of the institution to the specialization material.

This specialization study will follow the study of a book upon the organized Sunday School. To illustrate, the students electing to train for the position of superintendent or assistant could:

1. Study "The Church School" (Athearn), or any other book on Sunday School organization.
2. Study "How to Conduct the Sunday School" (Lawrance), "The Sunday School at Work" (Faris), or "The Superintendent and His Work" (Brown), or any book on school methods.
3. His practice work would be the observation of at least two other schools and the superintendency of two Sundays of the local school.
4. His thesis would be a practical plan for organization of the local school effectively to reach scholars, teachers and the community.

The publicity student would:

1. Study book on Sunday School organization.
2. Study "Church Publicity" (Reisner), "Publicity and Progress" (Smith), or "Principles of Successful Church Advertising" (Stelze).
3. As practice work, furnish for a month copy of Sunday School doings to the local press.
4. Outline a publicity plan for the local school.

The student electing social work would:

1. Study book on Sunday School organization.
2. Study "Socials to Save" (Wells), "Social Evenings" (Wells), "Social Activities for Men and Boys" (Chestley), or "Social Plans for Young People" (Reisner).
3. As practice work, plan and conduct a social evening for a class or department or for the teachers.
4. Outline a social program for the school for a season.

A list of the lines of service upon which a student may specialize,

which are required under the present development of the Sunday School and for which textbooks are in readiness, follows:

The superintendent and assistant superintendent; department superintendents, namely: Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Adult, Home, Parents; educational superintendent (grading, promotions, officer and teacher training, etc.); secretary; treasurer; librarian; chorister; missionary committee; committee on evangelism; temperance committee; purity committee; committee on school building; committee on social service; publicity committee; social committee; committee on organizations; committee on special days; visiting committee.

The class work will therefore include: 1. Study of book on Sunday School organization. 2. Specialization material. 3. Practice work. 4. Thesis. 5. Recognition.

Upon completing this training, which should be covered within a year, the students should receive International, state or denominational recognition by a certificate or seal indicating their specialization work. The church or school should recognize this training at a special service, the same as trained teachers are recognized, and those so trained should be at once assigned to service as officers or as understudies if it so happens that the position for which they have prepared is adequately staffed.

We shall not have the Sunday School army rightly led unless some such training plan is employed. More than this, the plan will so dignify the Sunday School in the eyes of our young people that they will be held to it without difficulty. They are eager to serve. It is for us to seek them out and train them.

LEADERSHIP TRAINING

By Frank L. Brown

We have been happening on leadership for the world's Sunday School army of thirty-five million. Aside from Lake Geneva International Training School, and some specialized work done at a few universities, there is no well developed plan for an officers' training camp. The next large Sunday School advance must be in leadership training for the local school and the organized work.

We must have a plan for training our returning boys for real service. We must plan this for the foreign field where young people are eager for such training. The textbooks are ready. We must avoid, on the foreign field, the blunder of America in delaying too long the Sunday School training of pastors and other leaders.

We are making progress in spite of untrained leaders. How great will be the advance when this leadership is adequately trained! The

new demand is for intelligent leadership. The Y. M. C. A. is looking well ahead for its leaders. It is asking for ten thousand leaders from high school students for its future work. The World's Sunday School Association will need one hundred secretaries in the next few years. The International Association extension program will require one thousand trained full-time leaders in the next four years.

Present plans to secure leadership:

(a) The secondary division of the Sunday School is the best field. The executive training class in the local school is the unit in this leadership training plan.

(b) The community training school, with an officers' section, is a good place.

(c) Departments of religious education in universities and Sunday School specialization in theological seminaries should help furnish a leadership as well as

(d) Sunday School summer courses in colleges as in Columbia and summer schools like Lake Geneva.

(e) Correspondence extension courses, conducted by seminaries, universities and Sunday School boards.

On the foreign field Sunday School leadership training has been developed through well equipped departments in seminaries such as at Shanghai and Manila; at summer schools at Karizawa, Japan, and Kuling, China; at Christian colleges through special departments such as at Kobe, Japan, which has a model Sunday School building, Sunday School library and laboratory work.

Plans to round out the scheme of leadership training:

(a) An officers' section of the community training school with subdivisions for superintendents, secretaries, treasurers, choristers, missionary superintendents, social service workers, etc. This section to take one-half hour on "The Sunday School as an Institution," and a half hour in specialization classes.

(b) State Sunday School Association on denominational correspondence courses providing for due recognition.

(c) Make all local school training classes to include both teacher and officer training.

(d) Secure departments of religious education in all universities for regular and post-graduate work, these departments to promote extension courses and summer schools of religious education for both college and non-college men and women.

(e) The State Sunday School Association and colleges should work out plan for presentation in colleges of the call for Sunday School leadership and in Sunday Schools of the opportunity of college training for life service.

(f) Promote additional schools on the plan of the Hartford School of Religious Pedagogy or state normal schools of religious education.

(g) Arrange short courses for non-college leaders with special recognition.

(h) Have an officers' training library in every Sunday School.

CHAPTER XI

HOME VISITATION

REPORT OF THE DEPARTMENT TO THE CONVENTION

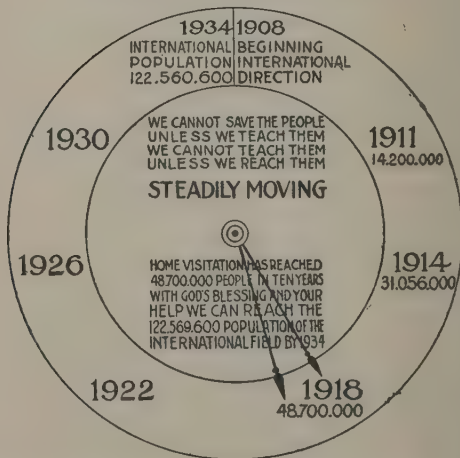
By J. Shreve Durham, Superintendent

A. F. Sittloh, Chairman of Department

HOME Visitation was made a department of the International Sunday School Association just ten years ago—at the Louisville Convention. During these ten years, under God's blessings, more than 48,700,000 people have been visited.

International Sunday School Association

HOME VISITATION



During the triennium of 1908 to 1911 some 14,200,000 people were visited; 1911 to 1914, some 16,856,000; 1914 to 1918, some 17,680,000 have been visited. Of the more than 48,700,000 people visited during the ten years, fully 24,000,000 were not connected with any Sunday

School, church or synagogue, and they have been placed in touch with the organization of their choice through the Home Visitation work.

Home Visitation is a systematically organized interdenominational movement through which every home in the largest city, or in the most inaccessible country district, can be visited in a few hours. Printed invitations are placed in every home, inviting the people to attend the Sunday School and church or synagogue of their choice. These gospel invitations have been printed in twenty-one languages since the work was organized.

Records of the church connection or preference of every individual are secured, and are given to the leaders of the Sunday Schools and churches or synagogues, for which the preference is expressed, furnishing them the facts necessary for successful work—because we cannot SAVE the people unless we TEACH them; and we cannot TEACH them unless we REACH them. Home Visitation reaches everybody everywhere that the plan is well observed.

Literature giving every step and detail in the organization for a Home Visitation can be had from the State or Provincial Sunday School associations, or from the International Sunday School Association, 1516 Mallery Building, Chicago.

SERVES EVERY DEPARTMENT OF THE SUNDAY SCHOOL AND CHURCH

Every department of the Sunday School and church can be best served through the Home Visitation Department. We have to locate the babies before we can enroll them on our Cradle Rolls. We have to find the boys and girls before we can bring them into our Elementary classes. We have to get in touch with the young men and young women before we can have them in our "Teen Age" work. We have to reach the men and women before we can enlist them in our Organized Adult Service, or in our Home Department.

The plan also helps to hold those we already have in our organizations by reaching the large numbers still outside, and saving them and changing their influence for good. We may do good planting and cultivating for fruit in our own gardens, but if the suns of selfishness shine upon it, and the sands of sin blow over it from the outside, much of it will drift away in the winds of the storms from around us.

The greatest peril to the cause is not a weakness within any department of the Sunday School and church, but the numbers and influence of the forces without. God has greatly blessed the organized Sunday School work with success, but it is young—and has just begun. Only one in four of America's population is yet in the Sunday School.

The Home Visitation movement serves the State and Provincial Sunday School associations as no other work known. It accomplishes in itself so much good for all interests—the Sunday Schools, churches and all organizations engaged in any form of betterment work. It is the largest piece of work being done in the name of the State or Provincial Association. All Home visitations are done in the name of the State or Provincial Association. It gets so much announcement and publicity that it brings the State or Provincial Sunday School Association before all the people in a short time far more than it would be in many years of regular work.

ENLISTS MANY IN SHORT TIME

It assists the State or Provincial General Secretary in getting acquainted with a larger number of the leading Sunday School and church people, leading business men and leaders of all interests in a way which he could not do in many years of his regular work. It interests and enlists a greater number of influential and able men and women for the whole cause of organized Sunday School work in a short time than could be done in many years of regular work. It leaves in every State and Provincial Association a large list of the most able people for their cultivation in the interest of their entire program for the State or Provincial work.

It is impossible to report all of the additions to the membership of the Sunday Schools and churches and synagogues resulting from the Home Visitation, because of the fact that we "HOME" all of our work in the local Sunday schools and churches, and the results of Home Visitation are immediately turned over to them, to become a part of their work.

We do know, however, that these millions have been placed into their hands, and we have definite records of cities that have increased their entire Sunday School membership more than 400 per cent; and of individual Sunday Schools and churches that have more than doubled their membership in one year. One church, as a result of the Home Visitation and its own fine organization for conservation and ingathering, added 408 new members on one Sunday.

Individual work for individuals is necessary, but the movement which can organize an entire community—or a large part of it—in co-operative effort through God's plan to save all of its individuals, and to help keep them safe and in His service, and to make it easier to do right and harder to do wrong, by making the atmosphere of real religion the native breath of the community, does thousands and mil-

lions of times more for all the people and for the salvation of each individual.

All Protestants, Catholics and Jews co-operate in the Home Visitation earnestly, which impresses the non-religious, and enlists the co-operation of the educational, commercial, industrial, social and civic forces in this great general betterment work. Newspapers give this big, broad, brotherly movement the strongest endorsement and widest publicity through pages of news matter, able editorials and powerful cartoons. City and parochial schools declare holidays; governors and mayors issue proclamations; commercial clubs, boards of trade, chambers of commerce, clearing house associations and business men's leagues urge all their members to co-operate. Labor unions join with commercial organizations to help make the cities "Better and Greater!" A mighty important step towards justice for all is to have men know one another. This plan not only helps them to know one another, it also gets them to work together in a common cause for the good of all. Pray that we may have men and money enough to reach all the people and help them to love God and one another.

Our nation needs the co-operation of all interests to win this war—and we believe we fight for the right. The Home Visitation is the only great organized movement known, securing the co-operation of all religious interests, without which no interest can stand permanently.

HOME VISITATION CONFERENCE

SUPERINTENDENT'S REPORT

By J. Shreve Durham

The chart shows the progress of the movement during the ten years which it has been a department of the International Sunday School Association. From 1908 to 1911 there were some 14,200,000 people visited; 1911 to 1914, some 16,856,000; and from 1914 to 1918 there were some 17,680,000 people visited, or a total of some 48,700,000 people visited during the ten years.

Almost every state and province in the United States and Canada has done some Home Visitation work. Liverpool and Bootle, England, had very successful campaigns before the war. Since the last International Convention, four years ago, the following states and provinces have observed the work—Alabama, Arkansas, California (N), California (S), Colorado, Delaware, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, New Hampshire,

New Jersey, New York, North Carolina, North Dakota, Oklahoma, Ohio, Oregon, Pennsylvania, South Carolina, Tennessee, Texas, Vermont, Virginia, Washington (E), West Virginia, Alberta, British Columbia, Manitoba, New Brunswick, Prince Edward Island, Ontario, Quebec and Saskatchewan; and perhaps some work was done in the few remaining states and provinces, but we have no report of it from them.

INTERNATIONAL HOME VISITATION COMMITTEE

The present International Home Visitation Committee is made up as follows: A. F. Sittloh, chairman, Denver, Col.; Mayor Tristram T. Hyde, vice-chairman, Charleston, S. C.; Judge Huston Quin, secretary, Louisville, Ky.; H. J. Heinz, Pittsburgh, Pa.; Paul C. Warren, Three Oaks, Mich.; Senator H. H. Phipps, Spokane, Wash.; Chas. W. Dorsey, Baltimore, Md.; B. W. Penick, Greensburg, Ky.; S. H. Williams, Glastonbury, Conn.; D. P. Gribben, Kansas City, Mo.; Geo. E. Hall, New York City; George Warren Brown, St. Louis, Mo.; Gerald W. Birks, Montreal, Canada; Joseph M. Steele, Philadelphia, Pa.; Arthur Clinton, Elmira, N. Y.; Robert H. Pennington, Evansville, Ind.; Dr. J. Earl Else, Portland, Ore.; Dr. R. H. Boyd, Nashville, Tenn.; H. L. Baker, New Orleans, La., and J. Austin Murphy, Chicago.

HOW WE ENLISTED THE LEADERS OF A LARGE CITY

By Herbert L. Hill,

General Secretary, New York City Sunday School Association

First, we went to see the bishops and leading pastors of all Protestant denominations and personally explained the Home Visitation plan. All wanted it observed in our city, and they gladly agreed to represent their denominations on the general committee. Then we called upon the cardinal and bishops of the Catholic Church, and the president of the Jewish Board of Ministers; and these leaders of all faiths—Protestants, Catholics and Jews—heartily joined in the plan. The Protestant leaders called all Protestant pastors of the city to a meeting. The Catholic leaders called all Catholic rectors to a meeting, and the Jewish leaders called all Jewish ministers to a meeting where we explained the plans to all, and later we called all pastors of all faiths to a general meeting.

We interested and enlisted the most influential men and women of the religious, social, educational, commercial, industrial and civic life of the city by calling upon them personally, as we did the most influential men of the churches, and later called all these laymen

and women to meet in the general meeting with the prelates and pastors. All agree that we perfected the strongest organization and secured the most complete co-operation of all faiths and leaders of all interests that has ever been known in any movement.

HOW WE ORGANIZED IN OUR RURAL DISTRICTS

By Fred Washburn,

Home Visitation and Rural Work Superintendent for Michigan

An efficient organization is absolutely necessary, and this is effected by calling a meeting of pastors, Sunday School superintendents, outstanding community leaders and all association officers. At this meeting a general chairman is selected, and his committee should be made up from representatives of all co-operating organizations—Protestants, Catholics and Jewish. This committee has general supervision of the work and is responsible for securing the required number of visitors. A central committee of five should be selected to see that all plans for the movement are properly executed; a districting committee for the purpose of dividing the community to be visited into sections containing from fifteen to twenty-five homes each; a finance committee to apportion the expenses of the movement among the various Sunday Schools and churches, collect the funds and pay all bills; a publicity committee to advertise all meetings and keep the movement constantly before the public through the press.

Meetings for the proper instruction of visitors should be held, using the leaflets of instruction to insure the records being of greatest value. On visitation day the central committee should be at headquarters to group the workers in teams of two each, assign the districts, give them supplies and final instructions, and as soon as the visitors return to headquarters, sort out the cards and turn them over to the pastor, priest, rabbi or organization for which a preference is expressed.

HOW WE SECURED CO-OPERATION IN AN UNUSUAL FIELD

By Rev. J. W. Windham,

Secretary, Tri-County Sunday School Association, Tampa, Fla.

While not a large city, it was believed by leaders in Tampa that such co-operation as was being secured from all faiths for the Home Visitation in many other cities would be impossible in our city because of the unusual conditions. For many years we had a city within a city, each as different from the other in nationality, customs and

religious life, as two cities could be on different continents. Before Mr. Durham came to our city, however, he stopped on the way and called upon the Catholic bishop of Florida, and he gave him a letter stating how much he approved of the plan and urging all Catholic leaders to co-operate in the work, which solved the problem of all our Cuban and other foreign population.

HOW WE SECURED WIDE NEWSPAPER ANNOUNCEMENTS

By Prof. F. S. Goodrich,

General Secretary, Michigan Sunday School Association
[Paper—Unavoidably Absent]

For the Home Visitation campaign conducted by Mr. Durham in Detroit, we were especially successful in securing much space in the newspapers of that city. Someone figured that the cost of the space given the movement by the newspapers would have been, at their regular rate, \$4,000. Along with many columns of news matter were strong editorials and a cartoon by Tom May, which has caused not only national comment, but leaders from other countries have expressed their favor of it. It appeared on the front page of the *Detroit Times*, showing a picture of what we think a likeness of satan in the trenches, scared to death, hair standing on his head, dropping his pitchfork, as he saw the Home Visitation banner being brought against him by three ministers bearing its staffs—a Protestant minister, a Catholic priest and a Jewish rabbi. The publicity was secured by going directly to managing editors and city editors, and presenting our big plan to them, keeping in touch with the reporters, to whom the live facts were presented in written form, in so striking a manner that they were glad to give it as news. Local pastors and other religious leaders stated that the Sunday School and church interests had been given more publicity than ever in the history of the city.

HOW WE SECURED REPRESENTATIVE PEOPLE AS VISITORS

By Prof. R. D. Webb,

General Secretary, South Carolina Sunday School Association

The usual form of organization was followed in our capital city to secure visitors, after the plan had been presented to all pastors and superintendents, the visitor's pledge card was given to all leaders to distribute in Sunday School classes and to place in church pews, upon which to enroll the names of visitors on the day set for the securing of visitors, and visitors' lists were also mailed all leaders, upon which

they were to send all names and addresses to the general headquarters, which were also used to pass among classes and people in the Sunday services.

The interest was so great that the leading business men and the most prominent women of our city volunteered for the service. Our governor and his wife gladly volunteered as visitors and went out on the afternoon of the visitation and completed the territory assigned them. The influence of having these prominent people from all over our city go out to meet all of the people and invite them to the Sunday School and church, made a very great impression upon all. The Organized Sunday School Work has a new and high rating in our capital city as a result of the Home Visitation, and the local county association, which was in debt, has paid all of its indebtedness, is in a most flourishing condition with a bright future for its own work and its part with the state.

HOW WE HAD A GREAT MEETING OF INSTRUCTIONS

By Prof. E. T. Albertson,

General Secretary, Colorado Sunday School Association

We followed the plan of sending all those whose names had been sent us by their pastors for visitors, a postal card, telling them where to report for service on visitation day, and urging them to attend the meeting of instructions, that they might all be able to do efficient work. We secured the largest auditorium in our city, and its main floor, its gallery, its Sunday School room and its gallery, and all standing room were all filled by the most representative group of people ever seen in co-operative action in Denver. They stood in the doors and out in the streets, and many returned to their homes because they were unable to get into the building.

The large platform was filled to overflowing with the leading Protestant, Catholic and Jewish pastors of the city. Many leaders of all faiths spoke endorsing the plan, and urging the people to not only do their best in this campaign, but also to stand in all good work together for the betterment of all the people. The International Home Visitation catechism for visitor's instruction was given to each visitor, and the most careful and complete information given which enabled all to do the work well. The good influence of that meeting, which still abides, would alone have been worth all the Home Visitation movement cost. Many people have been brought into the Sunday Schools and churches, one church has added nearly 500 new members during the eight months since the Home Visitation.

HOW WE FINANCED THE HOME VISITATION

By Charles W. Shinn,

Ex-General Secretary, Ohio Sunday School Association

The organized Sunday School work in Toledo and Lucas County was having a hard struggle for existence. We asked the International Association to get Mr. Durham to come and assist us in the direction of a Home Visitation, believing that it would do much good for the Sunday Schools and churches, and also enable us to interest and enlist new friends for the work to assist the faithful few who were carrying the burden.

The visitation, as usual, was co-operated in by all faiths, and united with the many religious organizations were the educational, social, commercial, industrial and civic organizations of the city. The few faithful friends of the work were afraid to undertake so large and costly plans as a visitation, since the Association was badly in debt, but when it was explained to them that the Home Visitation would not only interest and enlist enough new friends to pay for its cost, but offer them an opportunity to raise funds for the general work, they all co-operated most earnestly.

After the visitation was completed and the whole city stirred with deep interest in so good a work, all members of the executive committee of the Sunday School Association met and invited many of the new friends which the visitation had enlisted to meet with them, and there were fully a hundred of the most representative business men in the city present. Let it be said to the credit of the executive committee of the Sunday School Association, that not a member was missing. But as there were only twenty-one members on this committee, it can be seen what a large number of new friends came to assist in raising these funds. This committee lunched together that day, then went out to secure the money, and returned to lunch the next day and make reports. The visitation had cost \$988.64, and Protestants, Catholics and Jews gave liberally to pay this amount, and when the committee reported the next day, they had secured some \$3,011.50, or \$2,000 more than the cost of the visitation, with which they have gone forward with all their work. The new general secretary secured then informs us that he thinks fully 75 per cent of these new friends who gave to the visitation their first gifts to the organized Sunday School work, are still giving to the work now, nearly four years after the visitation. It did great good for the Sunday Schools and churches and Association.

HOW WE CONSERVED THE VISITATION WITH LARGE RESULTS

By Van Carter,

General Secretary, Louisiana Sunday School Association
[Paper—Unavoidably Absent]

We followed the International Home Visitation conservation plan—"A Welcome Day" and Ingathering Service, which was held a few weeks after the visitation. The pastors and Sunday School superintendents first wrote letters to all persons whose cards had been given them, as expressing a preference for their Sunday Schools and churches. Then the letters were followed by personal calls, as fast as the long lists would permit. All of the people were invited to come to the Sunday School and church every Sunday, and to make the start—if they had not done so before—on the special "Welcome Day" announced in the letters and by personal calls.

The entire city was greatly blessed by the work. All Sunday Schools and churches made large gains. One church received more than a thousand new names, and in two weeks had enrolled more than 300 new pupils in Sunday School. One church added 56 new members on one day, the second Sunday after the visitation, as a result. Nothing of a religious nature ever so stirred the city, and all leaders still praise the movement.

HOW WE SECURED MORE CO-OPERATION FOR STATE ASSOCIATION

By James V. Johnson,

Arkansas State Executive Committee

As in some states and provinces there were some Sunday Schools and churches which did not co-operate with our State Sunday School Association. The Home Visitation in our chief city appealed to all of the Sunday Schools and churches, and every Sunday School and church in the city co-operated. The whole city was blessed by this movement. May I say that I thought I knew something of the Home Visitation plan, as I had taken the entire course at the International Training School, but one has to see the actual work to fully realize all it is. I confess I never dreamed of such a powerful religious movement being possible, and the spirit of brotherliness which it brings to all the people and the definite results for good, are the greatest I know in any work.

HOW WE APPLIED THE PLAN TO OUR CHURCH AND MISSIONARY WORK

By Mrs. O. H. Willard,
Philadelphia, Pa.

I heard the plan presented at the San Francisco convention, and was deeply impressed with its possibilities for good for the entire community, and I also thought it could be applied to our local church and our missionary society. When I returned home, I called our leaders together and we organized for our missionary work. We had six general supervisors, each of these had six supervisors under them, and each of these had six other leaders under them, so that on short notice we can cover our entire territory.

Our numbers have increased greatly, and our work has been going forward since we made this organization complete as never in the history of the work. I believe that it can be followed not only in a large congregation like ours, but also in small congregations.

HOW WE SECURED FOUNDATION THROUGH VISITA- TION FOR OUR ASSOCIATION

By Myron C. Settle,
Secretary, Kansas City Sunday School Association

I am informed by local leaders that previous to the Kansas City Home Visitation that Kansas City had been moving along in organized Sunday School work about like the average city without definite organization, and that a few Sunday Schools contributed to the State Association some \$300 total per year. Mr. Durham came at the request of the president of the local association and a Home Visitation was put on under very hard circumstances. A number of general movements had been undertaken in the city, the last of which had left a deficit of more than \$2,000, and the pastors and leading laymen in religious work were responsible for it, so they feared to undertake any further work at that time which involved money.

The movement was organized, however, and it was a great success. A leading pastor says that it was like running a wire into every home in the city and turning on the current of religious light. Large numbers were added to the Sunday Schools and churches, and all of the bills were paid before Mr. Durham left the city. I am also informed that the International Association has received more than \$2,000 since then as gifts for the work from new friends whom the visitation enlisted. We now have an annual budget of more than \$5,000 per year for the City Sunday School Association, and we believe that no

movement could have laid such a foundation for an association as did the Home Visitation. This increase from less than \$300 a year to more than \$5,000 a year has come in less than six years, which we feel is a good record.

HOW WE USE HOME VISITATION IN OUR "GO-TO-SUNDAY SCHOOL DAY" WORK

By Dr. G. A. Joplin,

General Secretary, Kentucky Sunday School Association

The plan has accomplished much good in our state. The purpose of the "Go-to-Sunday School Day," as you all know, is to bring into the Sunday Schools the large numbers of people who are still out. It has succeeded wonderfully in Kentucky. We always urge that a Home Visitation be observed before the "Go-to-Sunday School" day because we must locate the people to interest them in coming to the Sunday Schools that day. We believe that the Home Visitations have been a large part in the success of the "Go-to-Sunday School Day" campaigns in Kentucky. Hundreds of thousands of new people have been brought into the Sunday Schools on these days, and many have remained in the work. We have received large and lasting results from the Home Visitation work.

HOW WE EXTENDED HOME VISITATION THROUGH-OUT THE STATE

By Rev. Charles R. Fisher,

General Secretary, California (N.) Association

Since the San Francisco Home Visitation we have extended the Home Visitation to every section of our field. The greatest success came recently in our capital city, Sacramento. This was the second visitation I have directed there in eight years. There was a solid phalanx, including Catholics, Jews and all Protestants. It was really a magnificent campaign, with great odds against us. Those in charge of the War Savings societies were so impressed with our organization that they requested us to direct that work along the same lines for them. We used our organization, and added their splendid forces. The results obtained were very gratifying, and the Sunday Schools and churches, and the Sunday School Association, all have a higher rating than ever before. We urge the Home Visitation work in all our state, county and district conventions, and always keep the International motto before our people—"We cannot save the people unless we teach them; we cannot teach them unless we reach them."

HOW HOME VISITATION IMPRESSED A GREAT JEWISH LEADER

By Rev. E. W. Halpenny,

General Secretary, Ontario Sunday School Association

Rabbis, like other ministers, lead with greater assurance if they know that leading laymen, looking at the matter from a non-professional viewpoint, approve. We therefore sought the Hebrew brother who was president of all the Jewish activities in the city, and who stood well socially and commercially, as well as religiously. He held the highest confidence of all of his faith, and all followed his leadership.

This leader, in addressing the mass meeting of instructions for all visitors, stated that he had been a citizen of that city for more than fifty years trying to do religious work, and that was the first time he had ever been asked to join with others to try to help save all the people, and that he believed that the spirit of the Home Visitation would help all who were not right to get right with God and their fellows.

HOW WE OBSERVED HOME VISITATION WITH LOCAL LEADERSHIP

By Leon C. Palmer,

General Secretary, Alabama Sunday School Association

Mobile, a city of about 60,000 population, conducted a systematic and successful Home Visitation last year, with no out-of-state help, and with only a little help from the state general secretary. With the literature from our state office and that of the International, I made four trips to meet their committees and instruct their visitors. The local leaders had secured the co-operation of all Protestants, Catholics and Jews, arranged the finances and prepared the stationery. The work was well done, and we had an echo meeting at which the reports were received. We feel that the more we can get people to do for themselves, the better for the work.

HOW WE SECURED NAMES OF NEW LEADERS FOR OUR GENERAL WORK

By George N. Burnie,

General Secretary, Indiana Sunday School Association

We have had Home Visitations in a number of our cities in Indiana. Mr. Durham has assisted in the direction of the work in four important centers. From all of these cities he has sent to the State Sunday School Association office a large list of names and addresses

of new leaders who have been interested and enlisted by the Home Visitation, that we may cultivate them and hold them for our general work of the Association. We have found these lists very valuable. Mr. Durham directed a visitation in one of our cities just before we held our state convention there, and we made up the strongest convention committees from the men and women of these list that we have ever had, and we find that these people make good leaders for general work and financial contributors.

HELP FOR EDITORS

Editors of Sunday School papers will find in this volume a mine of material—practical suggestions for various departments, inspirational bits, quotable paragraphs. Help your readers to reap some of the benefits of the International convention by reprinting parts of this book.

CHAPTER XII

WORK AMONG THE NEGROES

REPORT TO THE CONVENTION

By Homer C. Lyman, Superintendent

THERE are more Negroes in America than Canadians in Canada; more Negroes in America than there are Jews in all the world. Ten million, perhaps twelve million, as much American as we are. Ten per cent of our population. Take ten cents from a dollar and note how quickly the rest of it gets away from you! The Negro race is a real factor in our civilization. In algebra there are some factors that may be eliminated by putting one over against another. Not so in life. Tons of volumes have been written, theories offered and millions invested to devise some scheme to avoid the simple, fundamental principle of human relationship given by our Master "Thou shalt love thy neighbor as thyself." What! Not the Negro? But who is my neighbor? What does this love signify? The mind jumps quickly to things, money, gifts, schools, employment, sacrifice, social equality. That is not what He meant. Jesus always teaches in fundamentals, the basic principles of human life.

Nothing one may do for himself or do for another can surpass the awakening the soul and the establishment of the divine in a human life. This we may do for the Negro and not pauperize him. This may be done for the Negro and not undercut his manhood, nor destroy his self-respect. Doing this, awakening the soul to the divine, developing a God-consciousness that will put quality into character and lift him above the barrier of prejudice—that is what the Master meant.

PROGRESS IN HALF A CENTURY

It is needless in this presence to mention the history of the Negro in this country. The miracle of progress in only fifty years is the marvel of sociology. Nothing in history is comparable to it. Wealth has increased fifty times. The number of homes owned by Negroes has increased seventy times, or over 600,000. Illiteracy has decreased from 95 per cent to 30 per cent. Fifty years ago only four colleges would admit Negroes. Today there are 653 higher grade schools exclusively for Negroes. Five hundred and seven of these are under

the support and management of Christian denominations. Christian education is the one potent factor in this wonderful progress. In spite of all this gain, a large percentage is still far below reasonable standards of industrial and moral efficiency. A great people just coming into the adolescent period as a race, with so many of the outstanding characteristics of youth in its storm and stress period, needs most of all a leadership inspired by the Christ's idea of the neighbor.

All honor to the names of such great teachers as General Armstrong, Dr. Ware, Dr. Walker, General Howard, Dr. Osborn, Dr. Frissell, Dr. Washington and scores of others who have tried to interpret the Christ ideal through education of hand and brain. They have wrought mightily and well. The contact with a great personality is the abiding factor in education. They stressed the manual training, the industrial education, efficiency in shop, kitchen and farm; they magnified mental development and trusted that the fruitage of such an enlarged life would make for permanent interest in race betterment.

The unexpected happened. They were dealing with a race in the period of its childhood. There are fine exceptions, but broad and large, these students were selfish. They let their education lift them away from their fellows. Taking on culture, refinement, correct use of language, learning to think on higher levels, acquiring a taste for books, music and some of the finer things of life, their education put a barrier between them and their own home folks. They found little or nothing in the school that they could translate into terms that the home folks could understand.

AN OPPORTUNITY FOR THE INTERNATIONAL

With forty thousand churches and much attention given to preaching for the most part the ministers stressed the service for the grown-ups. Little attention was given to the growing boys and girls until they were past the habit-forming years. The Sunday Schools offered an open door for the educated young person from the schools. Since the Chicago Convention the work in the educational institutions has been steadily pushed and is growing in popularity and permanency every year. This year Sunday School teacher-training classes have been organized in almost 200 institutions and the enrollment will reach, when all reports are in, not far from four thousand. As Mr. Warren aptly puts it, "This is a new crop every year." In one hundred schools this Sunday School teacher-training is recognized as a credit work and is incorporated in the required curriculum. Will you try to estimate what it will mean to have four thousand of the educated young people come back to the

local churches prepared to do more efficient Sunday School teaching? Or to put it in another way: Out of a possible six thousand graduates from all these schools in any single year, in round numbers, four thousand of them will have had a course in Sunday School teacher-training.

A NEW DOOR OF HOPE

From every cantonment, and from "over there," and from every officer and white soldier comes unstinted praise for the loyalty, devotion and self-sacrifice of our colored soldiers. A hundred thousand of them are offering their lives because they believe in our institutions and love our country. They are wedging open the door for justice and fair chance and a reasonable recognition; it is the privilege and the responsibility of the rest of us to see to it that the new generations coming on are so linked to the great heart of our Christ that they may enter into this opened door.

This work, so generously supported through its five years of experimental stage by Mr. W. N. Hartshorn, our honored ex-President, has proved its importance not only to the Sunday School work and the Kingdom of our God, but also in the development of a finer quality of Christian citizenship.

There are 34,000 Negro rural school teachers. About 4,000 of these gather in thirty-one Summer Normal schools each summer for special work, the term lasting from four to eight weeks. These rural school teachers are expected to be leaders in the local rural Sunday School. Through these four thousand teachers a quarter of a million rural boys and girls may be reached for better Sunday Schools. These teachers are eager for this help. One thousand dollars per year would make it possible to reach every one of these rural school teachers each year.

A SCHOOL OF METHODS

In 1913 at Knoxville and in 1916 at Atlanta was held special four-day session of a school of methods for the teachers of the Sunday School teacher-training classes in these several educational institutions. These were faculty people and the inspiration and help derived from those meetings made the classes under these teachers the most enthusiastic and successful, and such a school ought to be held every other year at least.

It is a small edition, pocket size, if you please, of the great training school at Lake Geneva. Through these faculty people we are able to influence the life of from twenty to thirty thousand students. This school can be carried through this year for less than one thousand dollars.

The time is now ripe for the setting up of the machinery for the organized work among the Negroes. There are trained leaders in every state. Nearly every southern State Association is ready to supervise the work of a colored man to develop organized work.

TRAINING CLASSES HAVE GROWN

Sunday School teacher-training classes have grown in seven years as follows:

1911-1912— 150 students in 9 institutions.

1912-1913— 541 students in 21 institutions.

1913-1914—1,683 students in 61 institutions.

1914-1915—1,978 students in 73 institutions.

1915-1916—3,060 students in 100 institutions.

1916-1917—3,642 students in 142 institutions.

1917-1918—3,414 students in 160 institutions.

Schools were held in the following states: Alabama, 23 schools, 475 students; Arkansas, 4 schools, 22 students; District of Columbia, 2 schools, 57 students; Delaware, 1 school, 20 students; Florida, 10 schools, 97 students; Georgia, 20 schools, 414 students; Kansas, 2 schools, 33 students; Kentucky, 3 schools, 76 students; Louisiana, 5 schools, 36 students; Mississippi, 7 schools, 185 students; Missouri, 3 schools, 7 students; New Jersey, 1 school, 18 students; North Carolina, 25 schools, 406 students; Ohio, 1 school, 10 students; Pennsylvania, 2 schools, 40 students; South Carolina, 16 schools, 243 students; Tennessee, 13 schools, 238 students; Texas, 6 schools, 275 students; Virginia, 13 schools, 481 students; West Virginia, 3 schools, 267 students.

The absolute need of the work requires not less than \$6,000 per year. All of this must come from voluntary contributions. This is in no way charity, it is an investment. Christian citizenship is the surest guarantee of a safe community. The Sunday School is the most practical factor in character development.

Institutions where Sunday School teacher-training classes have been organized, 176; curriculum credit is given in 74; total number enrolled in Sunday School teacher-training classes in these institutions, 14,377; of a possible 6,500 graduates each year from these schools, 4,000 have had Sunday School teacher-training.

All educational institutions for Negroes in the United States, 653; under public control, 28; under private control, 625; independent, 118; denominational, 507; white boards, 354; colored boards, 153; permanent investment, \$34,224,555; annual expense, \$3,990,071; denominational investment, \$16,127,505; annual expense, \$1,927,236.

CHAPTER XIII

CONVENTIONS OF OTHER YEARS

AT a conference of friends of Sunday Schools, held in Philadelphia during the anniversary of the American Sunday School Union and the General Assembly of the Presbyterian Church, May 23, 1832, thirteen states and two territories were represented. A resolution was adopted recommending the superintendents and teachers throughout the country convene to consider the duties and obligations of officers of Sunday Schools, and the best plans of organizing, instructing and managing a Sunday School. A committee was appointed to prepare lists of questions covering the Sunday School effort as then understood, to be sent to Sunday School workers over the land.

FIRST NATIONAL CONVENTION

The first national convention was held in New York, in Chatham Street Chapel, October 3, 1832, as a result of the Philadelphia conference. Hon. Theodore Frelinghuysen of New Jersey, one of the eminent men of the time, was chosen president, and 220 delegates were present, representing fourteen of the twenty-four states and four territories of the union. Among the topics considered were: "Infant Sunday School Organization," "Qualifying Scholars to Become Teachers," "Organization of County and other Unions," and "The Propriety of Having More than One Session a Day."

SECOND NATIONAL CONVENTION

The second national convention, in Philadelphia, May 22, 1833, was called too soon after the first to attract a large representation, and only nine states sent delegates. Hon. Willard Hall, an eminent Delaware jurist, was president of the convention. While the numbers were small, the meeting seemed to be full of life and interest.

THIRD NATIONAL CONVENTION

More than a quarter of a century passed before the second national convention was followed by another. Evidently the movement had not taken root, nor did it do so with the third one, held in Philadelphia, February 22-24, 1859. Seventeen states and the District of Columbia were represented by delegates, and there was one visitor from Great Britain. Ex-Gov. James Pollock was president, and H. Clay Trumbull

of Connecticut, then just coming forward into the notice of the Sunday School world, was one of the secretaries.

FOURTH NATIONAL CONVENTION

At the national Sunday School convention in Newark, N. J., April 28, 1869, twenty-eight states and one territory were represented by 526 delegates, and there were visitors from Canada, England, Ireland, Scotland, Egypt and South Africa. Geo. H. Stuart of Pennsylvania presided. Rev. J. H. Vincent and B. F. Jacobs were associated with H. Clay Trumbull as secretaries of the convention. The sessions were characterized by extraordinary spiritual power. It was said by the editor of the *Sunday School Times* that "never before had so many Sunday School leaders of the land been brought face to face. Taken as a whole, it was the most memorable Sunday School gathering ever assembled in the United States, if not in the world. It was estimated that there were over 2,500 visitors."

FIFTH NATIONAL CONVENTION

The fifth national convention, at Indianapolis, April 16-19, 1872, was destined to be epoch-making. There were 338 delegates present from twenty-eight states and one territory. A tentative course of uniform lessons which had been put out by publishers, though imperfect, proved to be quite popular simply because of its uniformity. The sentiment in favor of one lesson for all schools grew rapidly within the year, and when the convention assembled, though there were doubts of its feasibility and its desirability, after an impassioned address by B. F. Jacobs, who had been the principal advocate of uniformity, the vote was practically unanimous in favor of adopting the uniform course. The first lesson committee was appointed to prepare a lesson course to cover seven years. The inclusion of two Canadian brethren as members of this committee made it impossible for the next convention to be other than international. At this convention a national statistical secretary was appointed. This innovation proved to be of great value to the cause.

SIXTH NATIONAL CONVENTION, FIRST INTERNATIONAL

The sixth national and first International convention was held in Baltimore, May 11-13, 1875. Rev. George A. Pelz of New Jersey was president, and there were 463 delegates present. The report of the Lesson Committee was inspiring in that it showed how extensively the uniform lessons had been adopted by Sunday Schools of many denominations. Twenty Canadian representatives participated in the convention.

SECOND INTERNATIONAL CONVENTION

At the second International convention in Atlanta, Ga., April 17-19, 1878, Governor Colquitt of Georgia presided, and the most important matter for discussion was the International lesson system. The delegates seemed to have but one feeling, and that one of warm approval. The main feature of this convention was the fellowship which it brought about between the North and South.

THIRD INTERNATIONAL CONVENTION

The third International convention met in Toronto, Canada, June 22-24, 1881, and Hon. S. H. Blake of Toronto presided. The special feature of this convention was the inauguration of interdenominational work undertaken by the International Executive Committee. This, again, was the suggestion of the fertile brain of B. F. Jacobs, and at this convention Mr. Jacobs began his long service as chairman of the International Executive Committee, to continue until his death, twenty-one years later. It was at this convention that the home class work was first mentioned.

FOURTH INTERNATIONAL CONVENTION

Hon. Thomas W. Bicknell of Massachusetts presided at the fourth International convention in Louisville, Ky., June 11-13, 1884. The third lesson committee was appointed, and five persons were added as corresponding members, four for Great Britain and one for France.

FIFTH INTERNATIONAL CONVENTION

Chicago entertained the convention of 1887, June 1-3; elected William Reynolds of Illinois as president and later appointed him "field superintendent," the first official organizer of the International field. It was the first gathering of the kind at which the Home Department was presented by its author. Mr. and Mrs. W. N. Hartshorn of Massachusetts came into prominence at this convention, by reason of their leadership in Primary work.

SIXTH INTERNATIONAL CONVENTION

The sixth International convention, at Pittsburgh, Pa., June 24-27, 1890, was instructive and inspiring. Hon. J. G. Harris of Alabama presided, and the convention, by resolution, placed its endorsement on the Home Department. Action was taken looking forward to the erection of a Sunday School building in connection with the World's Fair at Chicago in 1893. The plan of having a quarterly temperance lesson was approved by the convention.

SEVENTH INTERNATIONAL CONVENTION

The seventh International and the world's second convention were held jointly in St. Louis, August 30 to September 5, 1893. During this time the field workers held their first conference. The emphasis of the convention was laid upon state, county and township work, and great impulse was given to systematized effort which aims to leave no part of the field overlooked. The chief discussion was on the International lessons, and the system was approved in the heartiest kind of endorsement. Topics discussed were: "The Sunday School and Its Influence Among the Negroes in the South," "The Training of Teachers," "Summer Schools," "Training Schools for Christian Workers." Hon. Lewis Miller of Ohio presided. At the world's convention, B. F. Jacobs, chairman of the International Committee, was elected president. The address of Rev. J. L. Phillips, M. D., Sunday School missionary in India, resulted in the creation of the "Japan Fund" and, several years later, in the sending of Mr. Ikehara as the first Sunday School secretary to Japan, which has now resulted in the organization of the "Japan Sunday School Association," with a general secretary on full time.

EIGHTH INTERNATIONAL CONVENTION

The eighth International convention, Boston, Mass., June 23-26, 1896, was notable in many directions. There were 1,063 delegates present, the largest number in the history of the International conventions; the devotional leadership of D. L. Moody was a great inspiration; Bishop Vincent, who had been chairman of the Lesson Committee from the beginning, in 1872, resigned, and Dr. John Potts of Toronto, Canada, was appointed. The addresses of the convention were of an unusually high order, and under the presidency of Samuel B. Capen of Boston the convention reached a very high standard. At this convention William Reynolds made his last report as Field Superintendent, as he went to his reward before the next convention met.

NINTH INTERNATIONAL CONVENTION

Atlanta, Ga., welcomed the convention of 1899, April 26-30, for the second time. Hon. Hoke Smith of Georgia was chosen president. The work was broadened by the election of Marion Lawrance of Ohio as general secretary; Prof. H. M. Hamill of Illinois as field secretary; and L. B. Maxwell and Silas X. Floyd, both of Georgia, as workers among the colored people. Mr. Jacobs, asking retirement from active service as chairman of the executive committee, was made honorary

chairman for life, and Hon. John Wanamaker of Pennsylvania was elected to succeed him. Mr. Wanamaker afterward declined the honor, and Mr. Jacobs continued in service.

TENTH INTERNATIONAL CONVENTION

The first session of the tenth International convention, at Denver, Colo., June 26-30, 1902, was a memorial service commemorative of the life, work and character of B. F. Jacobs, the acting chairman of the International Executive Committee, who died three days before at his home in Chicago. Rev. B. B. Tyler, D. D., of Denver, the second clergyman in the history of the national or international work to be so honored, was chosen president, and W. N. Hartshorn of Boston was unanimously selected as the successor of Mr. Jacobs, chairman of the Executive Committee. There were 1,168 delegates enrolled, and they came from fifty-five states, provinces and territories. F. F. Belsey, president of the British Sunday School Union, was a distinguished guest of the convention. The plan of lesson selection was one of the great themes of the convention discussion, and the final action of the convention was the adoption of a resolution "That at this time we are not prepared to adopt a series of advanced lessons to take the place of the uniform lessons in the adult grades of the Sunday School."

ELEVENTH INTERNATIONAL CONVENTION

The eleventh convention was held in Toronto, Canada, June 23-27, 1905. Sixty states, territories and provinces were represented, and the enrollment of delegates was 1,958.

At this gathering the name of the body was changed from "The International Sunday School Convention" to "The International Sunday School Association," and a resolution was adopted to incorporate the Association and establish headquarters. This convention was especially signalized by instructing the Lesson Committee to prepare an advanced course of lessons in addition to the uniform lessons and the Beginners' course. On the submission of the question to the convention, the vote stood 617 for and 601 against the substitute motion that the Lesson Committee continue the system as then existing, but when it was found that the advanced course was desired by so large a minority, the vote was reconsidered and the recommendation of the Lesson Committee favoring the advanced course was unanimously adopted. Justice J. J. Maclaren, of the Court of Appeal, Ontario, was the presiding officer.

TWELFTH INTERNATIONAL CONVENTION

Louisville, Ky., June 18 to 23, 1908, entertained the twelfth convention. Some of the sessions had five thousand in attendance. The convention opened with a fitting memorial service to Dr. John Potts, who died October 16, 1907. He had been twenty-five years a member of the Lesson Committee and eleven years its chairman. Hon. John Stites of Louisville presided at the convention. The reports from all departments showed great advance, and the general note of the convention was one of optimism and encouragement. The Lesson Committee reported that while the uniform lessons should be continued for the great number of schools that desired to use them, nevertheless there was a great demand for a thoroughly graded course of lessons. The action of the convention covering this matter was: "That this convention instruct the Lesson Committee to continue the work of arranging and issuing the uniform lessons as heretofore, and that this convention authorize its Lesson Committee also to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday School which desires it."

THIRTEENTH INTERNATIONAL CONVENTION

At San Francisco, Cal., June 20-27, 1911, the motto of the convention was "The Open Bible and the Uplifted Cross." Rev. J. Wilbur Chapman, D. D., delivered daily devotional addresses. The opening day was devoted to home missions; 567 Chinese, Japanese and Koreans participated in the exercises. On the fourth day nearly 10,000 Sunday School men paraded, each carrying a Bible furnished by the Gideons. A magnificent portrait of the late William Reynolds, first field superintendent of the association, was presented to the convention by H. J. Heinz. All departments of Sunday School work were discussed by experts in set addresses and at departmental conferences. The Men and Religion Forward Movement was warmly commended, and two Sunday School experts were appointed to work in connection with it. An emphatic stand was taken in favor of having the Bible in the public schools; a demand for uniform divorce laws was also voiced; and a ringing note was uttered in behalf of international arbitration. The convention gave evidence of a greatly increased interest in both denominational and interdenominational Sunday School work. It was also seen that a new era had been entered upon in Sunday School journalism, many of the states and provinces having periodicals and so syndicating their publications as to reduce cost, increase space and secure wider information. From every point of view this convention

marked the close of the most successful triennium the International Sunday School Association had ever known.

FOURTEENTH INTERNATIONAL CONVENTION

The Chicago convention, June 23-30, 1914, will be remembered as the one at which the Association adopted resolutions broadening the basis of membership of the Lesson Committee so that authority did not rest entirely with the International Association. On recommendation of the Executive Committee, the Lesson Committee after this meeting was composed of eight members appointed by the Association, an equal number by the Sunday School Council of Evangelical Denominations and one member from each denomination in the Sunday School Council having a lesson committee. In variety of program and number of speakers this convention excelled all previous meetings. It recorded the founding at Conference Point, Lake Geneva, in 1912, of a training school for Sunday School workers with a four years' course for ten days during July by a faculty of Sunday School specialists. The establishment of the Secondary Division in charge of a competent superintendent was also accomplished during the triennium. It was ordered that hereafter conventions be held every four years instead of every three.

FIFTEENTH INTERNATIONAL CONVENTION

Sudden increase in railway fares just before the opening of the convention in Buffalo, June 19-25, 1918, interfered to some extent with the attendance, although the registration numbered over 2,000. Report was made of the efforts the Association had made to reinforce the Government during the war, and extensive programs were announced to fill the ranks of workers depleted by needs of war service. Marion Lawrance, general secretary, proposed a plan for a skyscraper as the home of the International Association and allied organizations in Chicago. Announcement was made of the organization since the last convention of all the growing work of the Association into three departments of education, field and business with competent committees and paid superintendents. For the first time in many years all bills of the Association were paid. During the preceding four years there was received for the work \$341,361. Go-to-Sunday-School Day for the last Sunday in October annually was recommended. This convention will probably be remembered best for the proposals made by Prof. W. S. Athearn that adequate religious instruction should be given children on week days by the community.

CHAPTER XIV

ARTICLES OF INCORPORATION AND BY-LAWS

Revised and Adopted by the International Convention at Buffalo,
June 21, 1918

ACT OF CONGRESS

(Public No. 42)

Charter. An Act to Incorporate the International Sunday School Association of America.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That William N. Hartshorn, of Boston, Massachusetts; Honorable J. J. Maclaren, of Toronto, Canada; Marion Lawrance, of Toledo, Ohio; George W. Bailey, of Philadelphia, Pennsylvania; A. B. McCrillis, of Providence, Rhode Island; H. J. Heinz, of Pittsburgh, Pennsylvania; H. H. Hamill, of Nashville, Tennessee; E. R. Machum, of Saint John, New Brunswick; W. A. Eudaly, of Cincinnati, Ohio; F. A. Wells, of Chicago, Illinois; G. G. Wallace, of Omaha, Nebraska; G. W. Watts, of Durham, North Carolina; E. K. Warren, of Three Oaks, Michigan; John Stites, of Louisville, Kentucky; Honorable W. D. Wood, of Seattle, Washington; and Seth P. Leet, of Montreal, Province of Quebec, and their associates and successors, are created a body corporate in the District of Columbia under the name of The International Sunday School Association, and as such shall have power to contract and be contracted with, sue and be sued; to take and hold real estate not exceeding one million dollars in value in the aggregate or personal estate by purchase, gift, devise, or bequest, and to manage, sell or convey, or transfer same for the purposes of the Association; to have perpetual succession; to have a common seal, and to break, alter, or change the same at will.

Sec. 2. That the purpose of the Association shall be to promote organized Sunday School work, to encourage the study of the Bible, and to assist in the spread of Christian religion.

Sec. 3. That the members of the Executive Committee of the International Sunday School Association, as it may be constituted by said Association, shall be the members of this Association.

Sec. 4. That the affairs of the Association shall be managed by the members. It may by by-laws provide for a board of not less than fifteen trustees, who shall be elected annually, to act between meetings of the Association, whose duties and powers shall be prescribed in said by-laws. Until the members of this Association meet and elect trustees, the persons named as incorporators herein

shall constitute the Board of Trustees: Provided, That a majority of said trustees shall at all times be citizens of the United States.

Sec. 5. That the officers of the Association shall be a chairman, one or more vice-chairmen, a secretary, and a treasurer, with such other officers, employes, and committees as the Association shall choose, who shall hold their respective offices, appointments, or employments as may be provided in the by-laws of the Association.

Sec. 6. That the Association may adopt and change at will such rules and by-laws as it deems proper for its government and control not in conflict with this charter, the Constitution of the United States of America, the provinces and territories of the Dominion of Canada, or any state, territory, province, county, or district in which such rule or by-law is sought to be enforced, and shall provide the time of meetings and the number necessary to constitute a quorum for the transaction of business and how votes of members shall be cast.

Sec. 7. That the Association shall have no capital stock, and the private property of its members shall not be subject to its corporate debts.

Sec. 8. That the Association's principal place of business shall be Washington, District of Columbia. Meetings of the Association and its trustees may be held at any point that may be fixed by the by-laws or by order of the Board of Trustees or in any call for a meeting issued as may be authorized in the by-laws.

Sec. 9. The right to alter, amend or repeal this Act is reserved.

Approved January 31, 1907.

BY-LAWS

Adopted by the International Convention 1914. Revised by the International Convention 1918

ARTICLE I. Name—This organization shall be known as the International Sunday School Association, and shall be interdenominational.

ARTICLE II. Declaration—It is the purpose and aim of these by-laws to be in conformity with and subject to the Act of Congress of the United States of America, passed January 31, A. D. 1907, legalizing by charter the International Sunday School Association. See Sec. 1 of the Act of Incorporation.

ARTICLE III. Sec. 1. Objects—The objects of this Association shall be the same as are expressed in the Charter of Incorporation, these by-laws and such amendments thereto as may hereafter be made when in conformity therewith.

Sec. 2. Convention—The quadrennial Convention shall be a delegated body, made up of delegates chosen by the various Interdenominational Sunday School Associations affiliating therewith, and delegates-at-large chosen by the International Executive Committee.

Sec. 3. Authority—The quadrennial Convention is the supreme authority in all matters pertaining to the policy of the Association.

Sec. 4. Powers—The powers conferred upon the Executive Committee by charter and by-laws or by the quadrennial Convention are executive only.

ARTICLE IV. Membership—The membership of the Executive Committee of the International Sunday School Association shall be constituted as follows:

Sec. 1. Officers—The Convention officers, consisting of the president, seven vice-presidents, recording secretary, assistant recording secretary, treasurer, and assistant treasurer.

Sec. 2. Representatives—One person or his or her alternate representing and nominated by each state, district, provincial, territorial, and national Interdenominational Sunday School Association, recognized as affiliating herewith and having a Sunday School enrollment of five hundred thousand (Canada, two hundred and fifty thousand) or less, and for every additional five hundred thousand (Canada, two hundred and fifty thousand) or major portion thereof one additional person may be elected. Proxies or proxy votes shall not be recognized.

Sec. 3. At Large—Persons, not exceeding twelve in number, nominated by the Board of Trustees, chosen because of special fitness for membership in the Executive Committee, irrespective of denominational or geographical relationship, may be elected.

Sec. 4. Colored—Three colored men, chosen by the Convention to represent the Colored Interdenominational Sunday School Associations of America.

Sec. 5. District Presidents—A president for each of the districts into which the field of the Association is or may be divided, who shall be elected to such office on the joint nomination of the Executive Committeemen and state or provincial general secretaries or superintendents of the states or provinces comprising the districts, and shall become members, ex-officio, of the Executive Committee.

Sec. 6. Sub-Committee Chairman—The chairmen of all departmental and divisional sub-committees of the Executive, unless already members, shall be ex-officio members of the Executive Committee.

Sec. 7. Life Members—The retiring president of each International Convention and the retiring chairman of each Executive Committee, and members of the Executive Committee who have served twenty-one consecutive years, shall be members for life of the Executive Committee.

Sec. 8. Honorary—The Executive Committee shall have power at its discretion to elect persons who have given the Association long and valuable service, members for life of the Executive Committee, when recommended by the Board of Trustees.

Sec. 9. Executive Committee—The officers and representatives designated in Secs. 1 to 8, inclusive, of Article IV, when elected and when they have qualified as hereinafter provided, shall consti-

tute the Executive Committee of the International Sunday School Association. See Sec. 3 of the Act of Incorporation.

ARTICLE V. Sec. 1. Eligibility—The members of the Executive Committee should be persons who have had some previous experience in organized Interdenominational Sunday School work. The state or provincial representatives should, preferably, be members of the Executive Committees of their respective state or provincial associations.

Sec. 2. Non-Salary—No salaried representative of the International Sunday School Association or any of its auxiliaries, or of a Sunday School society, board or committee shall be eligible for membership upon the Executive Committee.

Sec. 3. Qualifying and Non-Attendance—The members-elect of the Executive Committee shall qualify by indicating in writing their acceptance of their election. Absence from two regular meetings during the quadrennium, without furnishing reasons satisfactory to the Committee, or without being represented by an alternate, will render the office vacant.

ARTICLE VI. Sec. 1. Nominating Committee—At each International Convention a nominating committee, which shall be composed of one person from each state, district, provincial, territorial and national Interdenominational Sunday School Association recognized as affiliating herewith, the same having been previously named for this purpose by such Association, shall be appointed to elect the president.

Sec. 2. Election—The Nominating Committee shall convene at a time and place fixed by the President of the Convention and proceed to report to the Convention the names of suitable persons to fill the several offices indicated in Secs. 1, 2 and 4 of Article V, all of whom when elected by the Convention, and when they have qualified, shall become and remain members of the Executive Committee until their successors are elected.

Sec. 3. Vacancies—The Executive Committee shall have power to declare vacancies in cases where in its judgment, members have not manifested due interest (see Article V, Sec. 3), also, between conventions to fill all vacancies in its own membership, but when any such vacancy occurs in that class of the membership provided for in Sec. 2 of Article IV of these by-laws, it shall be filled up by the nomination of the Association in whose representation the vacancy exists.

Sec. 4. Life Members—The Executive Committee shall have power to fix the amount of a subscription, gift or bequest, when paid will entitle the donor or person designated by the donor to the privileges of a regularly appointed delegate to all International Conventions with the title of Life Member of the Association.

ARTICLE VII. Sec. 1. Organization—The Executive Committee shall convene at the call of the president of the Convention and organize by electing a chairman, two vice-chairmen, an executive secretary. The treasurer shall be the same as the treasurer of the Convention.



E. O. EXCELL
Treasurer International Sunday School Association

Sec. 2. Quorum—Twenty-five members of the Executive Committee shall be required to constitute a quorum for the transaction of business, provided no amendments to these by-laws shall be recommended with less than a majority of two-thirds of the members present, and in no event with less than twenty affirmative votes, and confirmation by the Convention. (See Article XV.)

ARTICLE VIII. Sec. 1. Meetings—The Executive Committee shall hold at least one regular meeting each year at such time and place as it may have previously determined, failing in which it shall meet at the call of the chairman.

Sec. 2. Special—The chairman may call special meetings of the Executive Committee with the consent of or at the direction of a majority of the Board of Trustees.

Sec. 3. Docket—The chairman, secretary, and general secretary shall jointly prepare a docket of the business to come before the regular meetings of the Executive Committee and submit the same to each member of the committee at least ten days prior to the date fixed for meetings.

Sec. 4. Urgent Business. Urgent business not included in the docket provided for in Sec. 3, and not calling for an amendment to these by-laws, may be considered by unanimous vote of the members present at any regular or special meeting.

Sec. 5. International Convention—The Executive Committee shall recommend to the Convention the place for holding the International Sunday School Convention and shall fix the time, and, directly or through special committees, prepare the programs, and make the plans and arrangements necessary to the proper conduct of the same.

ARTICLE IX. Sec. 1. Lesson Committee—The section of the International Sunday School Lesson Committee elected by the International Sunday School Convention shall consist of eight members, four of whom shall be elected, upon nomination of the Executive Committee, at each quadrennial convention, for terms of eight years.

Sec. 2. Duties—It shall be the duty of the Lesson Committee, provided for in Sec. 1, in conjunction with the section of the Lesson Committee elected by the Sunday School Council of Evangelical denominations and the section elected by the Denominations, to construct lesson courses, to be submitted to the various denominations, subject to such revision and modification as each denomination may desire to make, in order to adapt the courses to its own denominational needs.

Sec. 3. Majority Approval—No lesson course shall be promulgated or discontinued by the Lesson Committee, provided for in Sec. 1, unless the action is approved by a majority of all the members of each section.

Sec. 4. Vacancies—The Executive Committee shall have power to fill all vacancies on the International Convention section of the Lesson Committee between quadrennial conventions.

Sec. 5. Reports—It shall be the duty of the section of the

Lesson Committee elected by the International Sunday School Convention to make a full report to each quadrennial convention and to the annual meeting of the Executive Committee, also report of travel and expenses, including requisitions, to the Board of Trustees.

ARTICLE X. Sec. 1. Executive Authority—The Executive Committee shall determine all questions pertaining to the administration of the Association in any manner not inconsistent with the by-laws or the Articles of Incorporation.

Sec. 2. Workers—The Executive Committee shall elect the general secretary, assistant secretaries, field workers and superintendents for terms not to exceed three years, shall fix their salaries and define the general policy governing them.

Sec. 3. Departments—The Executive Committee shall create and maintain all departmental and divisional work and appoint departmental and divisional committees at such time and in such manner as to it seems best.

Sec. 4. Reference and Counsel—The Executive Committee shall appoint from its members a standing committee on reference and counsel, composed of seven, the duty of which committee shall be to confer with other bodies of their representatives desiring counsel and conference with this Association.

ARTICLE XI. Sec. 1. Board of Trustees, Election—The Executive Committee shall at each annual meeting elect from its members a board of not less than fifteen trustees, including the chairman, secretary and treasurer, of the Executive Committee, for a term of one year or until their successors are elected.

Sec. 2. General Powers—The Board of Trustees, during the interim between the meetings of the Executive Committee, shall have such powers and shall perform such duties of the Executive Committee as are in accord with its defined policy, and with the by-laws and the Articles of Incorporation.

Sec. 3. References—The Executive Committee may at any time make references, with or without power, to the Board of Trustees as may to it seem most expedient.

ARTICLE XII. Sec. 1. Organization—The Board of Trustees shall organize by electing from its members a chairman, a vice chairman, and a secretary. Its treasurer shall be the same as the treasurer of the Association.

Sec. 2. Quorum—Five members of the Board of Trustees shall constitute a quorum, provided that each member shall have had at least ten days' notice of the time and place of regular or called meetings, and that no business shall be transacted without five affirmative votes.

Sec. 3. Meetings—The Board of Trustees shall hold at least two regular meetings each year, at such time and place as it may have previously determined, or, if not so determined, at the call of its chairman.

Sec. 4. Finances—The Board of Trustees shall be charged with the financial affairs of the Association, including the raising and disbursing of all money and the auditing of all bills.

Sec. 5. Workers—The Board of Trustees shall have supervision of the work of the general and assistant secretaries, field workers and superintendents, and of all permanent or special committees.

Sec. 6. Offices and Supplies—The Board of Trustees shall provide and maintain the necessary offices, office force, stationery and supplies, including all printed matter, either general or special, for sale or free distribution, either directly or otherwise.

Sec. 7. Lesson Committee—The Board of Trustees shall provide and maintain for the use of the International Section of the Lesson Committee a suitable office, secretarial force, stationery and supplies, and also provide for its necessary traveling expenses.

Sec. 8. Rules—The Board of Trustees may provide rules for its own government not inconsistent with the policy or by-laws of this Association, and alter or amend the same at will.

ARTICLE XIII. Sec. 1. Treasurer—The treasurer shall receive and have charge of all moneys, gifts, bequests or investments belonging to the Association, and shall deposit, pay out, or invest the same as directed by the Board of Trustees.

Sec. 2. Bond—The treasurer shall give a bonding company's bond for the faithful discharge of his duty to the satisfaction of the Board of Trustees. The expense of said bond shall be paid by the Association.

ARTICLE XIV. Parliamentary—The duties of the officers of the Convention, of the Executive Committee and of the Board of Trustees, in addition to those specified herein, together with the parliamentary practice to be observed, shall be such as are customary in like bodies.

ARTICLE XV. Amendments—These by-laws may be amended or altered by the Convention, upon recommendation of the Executive Committee adopted at a regular meeting of that Committee, at which not less than twenty-five members were present and voting, with at least twenty votes in favor of the proposed amendment. (See Article VII, Sec. 2.)

FORM OF BEQUEST

I give and bequeath to the International Sunday School Association the sum of.....Dollars to be invested as directed by the Board of Trustees and used in the promotion of the work of said Association, and the receipt of the Treasurer of said Association shall be a sufficient discharge to my executors for the same.

Signed[SEAL]

Witness[SEAL]

CHAPTER XV

THE ASSOCIATION FINANCES

REPORT TO THE CONVENTION OF TREASURER FOR THE QUADRENNIUM JUNE 1, 1914-MAY 31, 1918

By E. O. Excell,

Treasurer, International Sunday School Association

SEPTEMBER 15, 1916, through the death of E. H. Nichols, the Sunday School cause lost one of the greatest men who was ever enlisted under the banner of the International Association. At the Chicago Convention, in 1914, Mr. Nichols was elected treasurer of the Association. His life had been so full of activity and accomplishment that it was hard to realize that he had gone.

At the meeting of the Board of Trustees in Chicago the following February, your present treasurer was elected to fill the place made vacant through the death of Mr. Nichols.

RECEIPTS AND DISBURSEMENTS

The treasury department has been a busy place. In the four years covered by our report, more than 15,000 receipts have been issued, covering as many separate remittances and totalling \$341,434.51. In the same period of time, 2,924 expenditures have been made, amounting to \$340,235.60.

In addition to the handling of receipts and disbursements, it has been necessary to secure about one-third of the total budget in new subscriptions, and this has been especially difficult during the past year because of the many war appeals and because of the postponement of our convention, necessitating request for a renewal of all three-year subscriptions previously made at the Chicago Convention.

Looking back over our treasurers' reports it is interesting to note that at the Toronto Convention, in 1905, Dr. Bailey reported "275 personal church and school pledges," while at the present time the International Association deals annually with more than 5,000 pledges toward the support of its work.

As a part of my report, I wish to hereby publicly, and with gratitude, acknowledge the following gifts from state and provincial associations, many of which have been sent at great sacrifice to the officials of these organizations:

<i>Association</i>		<i>Secretary</i>	<i>Treasurer</i>
Alabama	\$1,300.00	Leon C. Palmer	Michael Cody
Alaska	100.00	A. Stevenson	Miss M. Brown
Arizona	422.88	Rev. E. D. Raley	Clarence R. Chaig
California (N) ..	600.00	C. R. Fisher	F. Blanchard
Colorado	1,333.33	A. T. Albertson	A. F. Littleh
Cuba	100.00	Sylvester Jones	Rev. H. S. Smith
Connecticut	400.00	Wallace I. Woodin	Wm. A. Bridge
Delaware	480.00	Rev. T. D. Preston	W. J. Corkindale
Dist. of Col.	600.00	Dr. L. A. Sadler	J. Lichliter
Georgia	900.00	D. W. Sims	J. Wellborn
Hawaii	125.00	H. P. Judd	Geo. Castle
Idaho	200.00	Mrs. S. W. Ormsby	Dr. H. Holverson
Illinois	6,000.00	Charles E. Schenck	Dr. S. A. Wilson
Indiana	2,000.00	G. N. Burnie	C. Dearborn
Iowa	800.00	W. D. Stem	Marion D. Words
Kentucky	1,100.00	Rev. Geo. A. Joplin	Clarence Watkins
Louisiana	1,333.32	Van Carter	Jos. R. Meyers
Kansas	2,000.00	J. H. Engle	R. M. White
Maine	600.00	W. J. Weir	Ozmen Adams
Maryland	300.00	Dr. E. M. Fergusson	R. G. Mowbray
Massachusetts ...	2,000.00	H. S. Conant	R. D. Donaldson
Michigan	2,000.00	Prof. F. S. Goodrich	E. K. Mohr
Minnesota	4,000.00	A. M. Locker	A. C. Hermann
Missouri	1,800.00	Herman Bowmar	L. F. Smith
New Jersey	2,600.00	I. B. Burgess	E. W. Dunham
Newfoundland ..	100.00	Rev. T. B. Darby	
New Brunswick & P. E. I.	500.00	Rev. Wm. A. Ross	Robert Reid
New Hampshire ..	600.00	Mrs. N. T. Hendrick	Edwin Morey
New Mexico	400.00	Rev. E. D. Raley	W. H. Chrisman
New York	4,125.00	Dr. Joseph Clark	Dr. A. F. Schauffler
North Dakota ...	800.00	J. C. Garrison	M. Cassell
Nova Scotia	800.00	Miss B. H. Blakeney	H. O. C. Baker
Ohio	5,600.00	Arthur T. Arnold	E. L. Barrett
Oklahoma	533.34	C. H. Nichols	A. Kingkade
Ontario	3,000.00	E. W. Halpenny	W. Austin
Oregon	450.00	Rev. H. F. Humbert	R. N. Parks
Panama	20.00	E. M. Foster	E. M. Foster
Pennsylvania	5,200.00	W. G. Landes	H. E. Paisley
Rhode Island	400.00	Rev. W. H. Easton	W. H. Worrall
Saskatchewan ...	200.00	Rev. J. W. Little	H. A. Couse
South Carolina ..	500.00	Rev. R. D. Webb	S. F. Reid
South Dakota ...	450.00	G. W. Miller	M. D. Whisman
Tennessee	400.00	Joseph Carthel	S. H. Orr
Trinidad	45.00		C. J. McCutcheon
Vermont	400.00	Rev. Chas. A. Boyd	W. H. Wood
Utah	200.00	Miss Erna B. Perry	L. H. Page
Virginia	800.00	J. C. Diggs	L. R. Spencer
Washington (E) ..	1,000.00	E. C. Knapp	C. E. Brown
West Virginia ...	1,333.34	Walter A. Snow	E. W. James

Additional Gifts from Associations Not Completing Their Quadrennial Pledges

Arkansas	\$ 50.00	Frank L. James	A. J. Wilson
California (S) ..	750.00	Dr. W. A. Phillips	Geo. F. Guy
Florida	275.00		Chas. A. Hoyt
Manitoba	460.00	R. O. Armstrong	A. Ruesdale
Mississippi	182.44	W. Fred Long	Z. D. Davis
Nebraska	1,472.98	Margaret E. Brown	L. C. Oberlies
Nevada	150.00	Paul L. Ross	Miles E. North
North Carolina ..	150.00	Rev. J. W. Long	W. M. Combs
Quebec	600.00	Rev. G. H. Baker	Geo. Hodge, Jr.
Wash. (W)	85.00	Walter C. Moore	Clifford Wiley
Wisconsin	100.00	J. L. Rogers	S. F. Shattuck
Wyoming	50.00	D. R. Kinports	W. H. Whipple

WAR TIME WORK

I desire to acknowledge also the special war time work gifts which have been received from associations, as follows:

New York	\$1,085.00	Maryland	\$ 122.70
Pennsylvania	888.05	Wisconsin	112.42
Kansas	600.00	Delaware	100.00
District of Columbia...	403.00	Michigan	100.00
New Jersey	368.55	Oklahoma	100.00
Kentucky	218.38	South Dakota	63.31
Maine	200.00	Nevada	26.65
Minnesota	166.21	West Virginia	11.00
Ohio	162.88		
Rhode Island	150.00		
Vermont	133.00	Total	\$5,011.15

NOVA SCOTIA FUND

Likewise it is a pleasure to acknowledge the following gifts from associations toward the work in Nova Scotia, which were sent in response to an appeal from our Nova Scotia committee after the Halifax disaster:

Colorado	\$ 50.00	Nebraska	\$ 50.00
Connecticut	50.00	New Jersey	50.00
Indiana	100.00	North California	25.00
International	500.00	North Dakota	25.00
Iowa	50.00	Pennsylvania	200.00
Kansas	100.00	West Virginia	25.00
Louisiana	25.00		
Michigan	70.00		
Missouri	110.00	Total	\$1,830.00

For nearly two years the International Association has encouraged the system of tithing, i. e., the sending of ten per cent of gifts given

state and provincial associations to the International treasury for the continental work. The following associations have met this standard:

Alaska	District of Columbia	Minnesota	Ohio
Arizona	Hawaii	Nevada	Utah
Colorado	Illinois	New Jersey	Newfoundland
Cuba	Kansas	New Mexico	
Delaware	Michigan	New York	

(Note—Nebraska is in the tithing class, but has not yet completed its payments.)

The following definition of a tithing association was authorized by the Executive Committee, February 14, 1918: A State or Provincial Association will be recognized by the International Association at the Buffalo Convention as a "Tithing Association," provided:

(1) That it includes one-tenth of its gross income for the year June 1, 1917-May 31, 1918, in its annual gift to the International work, with the following possible exemptions:

- a. Receipts to apply on entertainment of annual convention.
- b. Receipts on traveling expense account.
- c. Receipts from supply accounts.
- d. Subscriptions to Association paper.

(In other words, all cash or pledges contributed without material return.)

(2) That in addition to its tithe for the current year, its pledge for the first three years of the present quadrennium be paid in full, as agreed at the Chicago Convention.

It is understood that all special gifts, as well as regular subscriptions, will apply on an associations' tithe, provided they have passed through the International treasury for proper credit.

It is a pleasure to report the co-operation during the past two years of the following publishers in the matter of the budget for the International members of the Lesson Committee: Denominational—American Baptist Publication Society, Philadelphia, Pa.; Brethren Publishing House, Elgin, Ill.; Christian Publishing Association, Cleveland, Ohio; Congregational Sunday School and Publishing Society, Boston, Mass.; Eden Publishing House, St. Louis, Mo.; Free Methodist Publishing House, Chicago, Ill.; Lutheran Publication Society, Philadelphia, Pa.; Methodist Book and Publishing House, Toronto, Ont.; Methodist Protestant Board of Publication, Pittsburgh, Pa.; Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa.; Publication and Sunday School Board of the Reformed Church, Philadelphia, Pa.; Southern Presbyterian Committee of Publication, Richmond, Va.; United Presbyterian Board of Publication, Pittsburgh, Pa.

Independent—American Sunday School Union, Philadelphia, Pa.; F. M. Barton, Cleveland, Ohio; Robert Harding Company, Richmond, Va.; Thomas Nelson & Sons, New York, N. Y.; Providence Lithograph Company, Providence, R. I.; Fleming H. Revell Company, New York; Standard Publishing Company, Cincinnati, Ohio; Sunday School Times Company, Philadelphia, Pa.; W. A. Wilde Company, Boston, Mass.

LARGE GIFTS—INCLUDING JOHN'S

I feel that special mention should be made of Messrs. William H. Danforth, Edward K. Warren, David C. Cook, H. J. Heinz, W. N. Hartshorn and others, all of whom have been liberal to the International Association in the matter of giving life memberships for the support of its work.

And then I am thinking of some other "large" gifts, such, for instance, as the one from John Verner Early of Oklahoma City, a lad 9 years of age who subscribed \$5 annually for three years toward the International work, and sold his pet rabbits to cover the last payment on his pledge.

Many special gifts have been made to the International Training School, which will be reported at the proper time. Among these was a bequest from our previous treasurer, E. H. Nichols, who left in his will \$10,000 for the work of the training school and \$2,500 for the general budget of the Association. It is with deep appreciation that we report also a bequest of \$1,000 from Miss Mary J. Wilson of St. Louis. It is our thought that in the future, as funds of this nature are left to the Association, they should be laid aside for the permanent building and endowment fund.

AND MONEY IN THE BANK

For many years the treasury department has been carrying a heavy load and has been obliged to pay interest almost constantly on from \$5,000 to \$15,000 borrowed from the bank. On September 26, 1914, we were laboring under a deficit of \$19,778.39. In September, 1916, our deficit had been reduced to \$18,207.17. Last year it was about \$14,000.

I am happy to report that our auditor's statement shows all notes paid at the bank, cash in the treasury to cover all trust fund liabilities, cash in the bank to cover all other liabilities and a surplus of \$3,171.93 on hand to carry forward into the new quadrennium. This is the first report of this kind which the Association has been able to render in more than ten years.

I wish at this time, as treasurer of the Association, in behalf of our Board of Trustees and Executive Committee, to extend our deepest appreciation to each and every contributor to this victory.

Statement of Condition May 31, 1918

Assets

Building fund:		
U. S. Liberty Loan bonds.....	\$ 500.00	
National City Bank.....	3,021.15	\$3,521.15
<hr/>		
Merchandise inventories		1,806.06
Accounts receivable—Merchandise	951.33	
Accounts receivable—Contributions	3,805.02	4,756.34
<hr/>		
Cash: Office fund	50.00	
National City Bank.....	4,063.58	4,113.58
<hr/>		
		\$14,197.14

Liabilities

Accounts payable	\$2,849.55
Accrued salaries	418.62
Fund balances:	
Buffalo convention	\$3,576.95
General fund	3,171.93
Older boys' and girls' scholarship fund....	509.75
Training school scholarship fund.....	51.01
Negro training school fund.....	462.90
War time work.....	2,986.11
<hr/>	
Reserve for doubtful accounts.....	170.32
<hr/>	
	\$14,197.14

Combined Income Account

	Balance June 1, 1914	Receipts	Disburse- ments	Balance May 31, 1918
General fund	*\$13,105.79	192,708.29	176,430.57	3,171.93
Training school	1,666.65	4,603.09	11,591.73	*5,321.99
Adult division		11,098.32	11,241.28	*142.96
Visitation department		10,111.27	17,148.77	*7,037.50
Work among the negroes..		14,326.52	14,159.49	167.03
Secondary division	5,455.37	28,474.25	37,139.98	*3,210.36
Training sch'l sch'ship f'nd	53.00	73.01	75.00	51.01
Older boys' and girls' schol- arship fund	292.15	509.75	292.15	509.75
Buffalo convention fund...		5,040.00	1,463.05	3,576.95
War time work.....		4,812.15	1,826.04	2,986.11
Negro training school fund		462.90		462.90

*Deficit.

CHAPTER XVI

THE OFFICIAL MINUTES

Wednesday Morning

PROMPTLY at 10 o'clock, President Edward K. Warren called to worship the Fifteenth International Sunday School Convention, using the Scripture sentences printed on the program. Chorister Excell led in the Doxology; Dr. Joseph Clark of New York offered the convention prayer prepared by Rev. J. H. Jowett, D. D., and the convention sang, "Jesus Shall Reign Where'er the Sun."

After the official delegates had been called to the platform and welcomed, President Warren read his opening message. (See page 10.)

Fred A. Wells, chairman of the Executive Committee, moved the following, which was adopted:

"Moved, that all resolutions presented to this convention shall be passed to the Committee on Resolutions and Findings without discussion."

The General Secretary, Marion Lawrance, read and the convention completed, the list of names of the nominating committee, as follows:

Alberta, Dr. Buchanan; Alabama, Leon C. Palmer; Arizona, Albert H. Gerwig; Arkansas, Frank L. James; California (N.), Charles R. Fisher; California (S.), Rev. C. R. Hudson; Colorado, W. W. Wolf; Connecticut, Oscar A. Phelps; Cuba, Sylvester Jones; Delaware, L. M. Price; Florida, J. O. Webb; Georgia, D. W. Sims; Idaho, Mrs. L. M. Ormsby; Illinois, Dr. S. A. Wilson; Indiana, E. H. Hasemier; Kansas, John H. Engle; Kentucky, W. J. Vaughan; Maine, Thomas Varney; Manitoba, Staff Capt. George W. Peacock; Maryland, Rev. William O. Hurst; Massachusetts, David R. Donaldson; Michigan, Hon. A. LaHuis; Minnesota, W. H. Schilling; Mississippi, P. H. Edgar; Montana, Laura E. Junk; Nebraska, H. J. Langley; New Brunswick, William Kingston; Prince Edward Island, Dr. D. Darrach; Newfoundland, Rev. W. Henry Thomas; New Hampshire, Rev. James M. Gage; New Jersey, George E. Hall; New Mexico, W. G. Ogle; New York, Herbert L. Hill; North Carolina, D. H. Dixon; North Dakota, W. J. Lane; Oklahoma, J. B. Hickman; Ohio, Charles T. Fox; Ontario, W. S. Kirkland; Oregon, Mrs. M. A. Danenhower; Pennsylvania, Dr.

Alexander Henry; Quebec, Leo Dipond; Rhode Island, T. W. Waterman; South Carolina, W. E. Willis; South Dakota, Rev. Gay C. White; Utah, Mrs. E. S. Castle; Vermont, C. A. Boyd; Washington (E.), E. C. Knapp; Washington (W.), J. M. Dick; West Virginia, Thomas C. Miller; Wisconsin, Charles L. Hill.

By appointment of President Warren, Hon. A. LaHuis of Michigan was named as chairman of the nominating committee, and Herbert L. Hill of New York as secretary.

The Committee on Resolutions and Findings was also named, as follows: Dr. William A. Harper, North Carolina, chairman; Percy L. Craig, Pennsylvania, suggested as secretary; Edward W. Dunham, New Jersey; T. Gordon Russell, Manitoba; President W. G. Clippinger, Ohio; George N. Burnie, Indiana; W. H. Stockham, Alabama; J. Shreve Durham, Illinois; E. E. Reid, Ontario; Rev. W. F. Crafts, D. D., District of Columbia; and Theron Gibson, Ontario.

In place of Thomas V. Ellzey of Texas, recording secretary, detained by illness, Rev. E. Morris Fergusson of Maryland was appointed to that office.

Announcements were made by Mr. Lawrance.

On motion of W. A. Eudaly of Ohio, seconded by A. H. Mills of Illinois, telegrams were ordered sent to our former president, William N. Hartshorn, A. B. McCrillis and Bishop Hartzell. Messrs. Eudaly, Mills and Frank L. Brown were appointed as a committee to send these telegrams and any others that may seem appropriate.

Quartermaster W. G. Boxall of Toronto, who served in the first battalion of Canadian troops sent to France, was introduced and invited the convention to the official war pictures now on exhibition in this city.

The following telegram was, by a rising vote, ordered sent to President Woodrow Wilson and the Duke of Devonshire, Governor-General of Canada:

The International Sunday School Association, now in session at Buffalo, N. Y., sends greetings and pledges the loyalty of its twenty-two million members to the cause of democracy so ably represented by yourself. A patriotic message would be appreciated by the convention.

E. K. WARREN, President.

MARION LAWRENCE, General Secretary.

Following a hymn, Rev. E. C. Dargan, D. D., of Georgia, read Psalm 2 and led in prayer.

The convention sermon was preached by Rev. George Caleb Moor, D. D., of New York.

After singing and announcements by Mr. Lawrance, the closing prayer was offered by Col. Robert Cowden of Ohio, the "Nestor of organized Sunday School work," who for fifty-two years has been uninterruptedly connected with the work. "Keep the Home Fires Burning," was the closing song.

Wednesday Evening

Following a song service, led by Chorister Excell, Rev. T. Yeoman Williams of Chicago was introduced by Mr. Lawrance and led the convention in Scripture reading and prayer.

At Chairman Warren's request, Mr. Lawrance introduced Leroy S. Churchill, chairman of the Buffalo Committee of One Hundred, who spoke in response.

Life Membership Certificates, each representing a gift of one thousand dollars by E. K. Warren to the International Sunday School Association, were presented by Mr. Lawrance to Mr. Churchill and to Rev. Joseph Clark, D. D., general secretary of the New York State Sunday School Association. Both of these gentlemen briefly responded.

Chairman Fred A. Wells of the International Sunday School Executive Committee moved, and Rev. E. W. Halpenny, president of the Employed Officers' Association, seconded, that the following letter be adopted by the convention, which motion was concurred in by a rising vote:

Mr. Edward K. Warren, President International Sunday School Association.

DEAR MR. WARREN:—We learn with deep regret that, owing to severe illness and other reasons, you cannot continue your official connection with our Association. We are thankful for the choice and self-sacrificing service you have rendered to organized Sunday School work during the past forty years as a township, county, state and International officer, and as our great leader. You have been a constant example and inspiration to us all. To give some slight expression to our appreciation, we now extend to you our earnest invitation to attend any of our conventions—International, state, provincial, county, city or township—and when in attendance to be our *special guest of honor*. We wish you yet many years of blessed service.

Assuring you of our continued love and prayers, we ask you to accept the courtesy which we feel honored to offer you.

Announcements were made by Mr. Lawrance, including the introduction of R. George Lord, secretary of the local committee, and the reading of this cable message from Arthur M. Harris, treasurer of the World's Sunday School Association, in Paris:

"Greetings! We are proud of the fine men from our Bible classes 'over there.' May they win all battles."

The chairman introduced H. J. Heinz, president of the Pennsylvania Association, who briefly responded.

An address was delivered by Prof. M. A. Honline, Educational Secretary of the International Sunday School Association, on "The Urgent Need of a National Program of Religious Education." (See page 99.)

"Will Your Heart Ring True?" was sung as a solo by Chorister Excell.

A telegram was read by the chairman from Hon. Philander P. Claxton, the next speaker named on the program: "Am very sorry cannot be present for program this evening. Cannot leave Washington tonight."

An address was given by Prof. Walter S. Athearn of Boston University School of Religious Education and chairman of the International Committee on Education, on "An American System of Religious Education."

The benediction was pronounced by Rev. R. Douglas Fraser, D. D., of Ontario.

Thursday Morning

The opening song service was led by Chorister Excell. Rev. E. C. Dargan, D. D., led "The Morning Watch" meditation, presenting God as Light, Life and Love.

General Secretary Lawrance presented Ives L. Harvey of Pennsylvania, chairman of the Elementary Committee of the International Sunday School Association, as presiding officer for the session.

Mr. Harvey presented "the Four Busy B's," representing the succession of official leaders of the elementary work—Mrs. Israel P. Black, widow of the former secretary of the International Primary Union; Mrs. J. Woodbridge Barnes, International Elementary Superintendent from 1902 to 1908; Mrs. Mary Foster Bryner, International Elementary Superintendent from 1908 to 1914; and Mrs. Maud Junkin Baldwin, Superintendent since January 1, 1917. Mrs. Bryner told briefly of the work of these former leaders.

Mrs. Maud Junkin Baldwin, International Elementary Superintendent, under the title "Our Children," presented the record of the quadrennium in elementary work and the forward steps planned for the future. At the close of her address a number of children were led to the platform, while Miss Bertha Laine of Ontario sang, "I Think When I Read."

Mr. Lawrance introduced Miss Annie S. Harlow of Philadelphia, a leader among the primary teachers at the world's first Sunday School convention.

In the absence of Chairman W. H. Danforth of the International Secondary Division Committee, now on Y. M. C. A. service in France, J. R. Marcum, vice-chairman, took charge of the Secondary Division part of the session. A letter from Mr. Danforth was read by him.

R. A. Waite, International Associate Secondary Division Superintendent, made a short address. John L. Alexander, Superintendent, in opening his presentation of the work of the International Secondary Division, introduced Frank L. Brown, original mover on behalf of the Intermediate Department in the International Association. Mr. Alexander made an earnest plea for increased and more intelligent work for the boys and girls.

The treasurer, E. O. Excell, presented the International Treasurer's report for the quadrennium. (See page 272.)

Announcements were made by General Secretary Lawrance, and the session closed with the benediction by Rev. F. C. Berger, D. D., of Cleveland, Ohio.

Thursday Evening

Thursday evening's session was opened with singing, led by Chorister Excell. Rev. E. H. Stockton of North Carolina, secretary of the Board of Missions of the Moravian Church, Southern Jurisdiction, offered prayer.

Rev. Harry Hopkins Hubbell, vice chairman of the Buffalo Committee of One Hundred, took the chair and introduced Rev. J. C. Calhoun Newton of Kobe, Japan, who has come farther than any other delegate, and Miss Edith Burt, daughter of Bishop William Burt of Florence, Italy.

Rev. George P. Williams, D. D., Secretary of Missions of the American Sunday School Union, stated the aims of the Union's Sunday School missionary work for the millions of children of school age not under the influence of the Sunday School.

Bishop James Atkins of the Methodist Episcopal Church, South, was introduced and made an address.

Austin Long, chairman of the recreation committee of the Buffalo Committee of One Hundred, announced the plans for the delegates on Saturday, June 23.

Miss Margaret Slattery of Boston was introduced and made an address. (See page 37.)

H. F. Laflamme of the American Relief Association presented the present needs of Armenian and Syrian Relief.

The session closed with songs, led by Chorister Excell, and the benediction.

Friday Morning

The session of Friday morning was opened with songs led by Chorister Excell, prayers by Rev. C. E. Wilbur and Rev. Mr. Dixon, and Scripture, Morning Watch meditation and prayer by Rev. E. C. Dargan, D. D.

General Secretary Lawrance, in the chair, introduced W. C. Pearce, representing the Adult Division, who made an address on the task of the Adult Division.

John L. Free of Cleveland, Ohio, was introduced by Mr. Lawrance as the friend who, with his wife, has furnished the means to enable the Executive Committee to employ a superintendent for the Administration Division.

"He Lifted Me" was sung as a solo by Chorister Excell, the delegates singing the chorus.

Rev. William N. Dresel, chairman of the Superintendents' Committee of the International Association, made a report on the division of Sunday School Administration.

Mr. Sims of New Brunswick, chairman of the sub-committee on by-laws of the Executive Committee, presented a number of changes in the by-laws of the International Sunday School Association which had been adopted by the Executive Committee. A printed abstract of these changes, explaining their scope and significance, was distributed to the convention.

On motion of W. A. Eudaly of Ohio, seconded by Mr. Sims, and after a call by Mr. Lawrance for remarks and motions, the changes as presented were unanimously adopted.

George W. Watts of North Carolina, chairman of the nominating committee, presented that committee's report.

President William O. Thompson, D. D., of Ohio State University, was unanimously elected president of the International Sunday School Association on motion of Mr. Watts, seconded by Mr. Eudaly.

The other officers and committeemen were duly presented by Mr. Watts and by Herbert L. Hill of New York, and were unanimously elected. (See the official register, page 318.) After sundry corrections in the list of members and alternates of the Executive Committee, the committee's report was adopted as a whole.

Fred A. Wells of Chicago, on nomination of the committee on nominations, was unanimously elected chairman of the International Executive Committee.

Bishop W. M. Bell of Washington, D. C., was elected an International Vice President in place of Mr. Wells.

George Innes of Philadelphia, secretary of the board of trustees of the American University of Cairo, made an address on "Bringing in the Kingdom of God."

After announcements by Mr. Lawrance, the benediction was pronounced by Rev. S. Hall Young, D. D., missionary to Alaska.

Friday Evening

The session of Friday evening was opened with an inspiring song service in which the chorus was led by George E. Gowing, assistant musical director of the convention.

General Secretary Lawrance introduced his brother, Rev. William I. Lawrance of Boston, who led the convention in prayer.

Announcements were made by Mr. Lawrance.

Additional nominations were made by Herbert L. Hill for the nominating committee, and these were on motion unanimously confirmed.

Pennsylvania "Keystone State, Strong and Great," cheered the convention by entering as a delegation three hundred strong and singing its song.

Telegrams from the Duke of Devonshire, Governor-general of Canada, and from President Woodrow Wilson, through their respective secretaries, were read by Mr. Lawrance.

THE WHITE HOUSE, WASHINGTON.

MY DEAR SIR:—The President greatly appreciates the heartening message which you and Mr. Lawrance sent him in the name of the International Sunday School Association, and he asks me to thank you and everyone concerned for your patriotic pledges. The support of your membership is most gratifying and cheering.

(Signed) J. P. TUMULTY, Secretary to the President.

OTTAWA, ONT.

The Governor-general desires me to request you to thank the association for its kind greetings, which are much appreciated by his Excellency.

(Signed) ARTHUR P. SLADEN, Private Secretary.

A message was also read by Frank L. Brown from the Japan Sunday School Association.

Portraits in oil of the retiring President, Edward K. Warren, and his predecessor, the late Howard M. Hamill, D. D., presented to the association by H. J. Heinz, were unveiled, with fitting remarks by J. W. Kinnear for the portrait of Mr. Warren, and Mr. Warren for that of Professor Hamill.

"The End and the Beginning—the Challenge of the Years Ahead" was the title of the address by General Secretary Lawrance. He referred to his printed report, distributed to the delegates at this session. (See page 66.)

After a brief prayer by Frank L. Brown, World's General Secretary, individual pledges of annual payments for four years in support of the International work were called for by Mr. Lawrance. The general secretaries of the state and provincial associations acted as collectors of the pledges, which aggregated \$13,000 a year, or \$52,000 for the four years, in addition to the pledges of \$23,000 a year, or \$92,000 for four years received at the association banquet Thursday evening.

The session closed with an eulogy of the work of the Red Cross, illustrated with lantern slides, by Rev. T. Yeoman Williams of Chicago, who also pronounced the benediction.

Sunday Afternoon

The Sunday afternoon session at Calvary Presbyterian Church was opened by song service, led by E. K. Stansell (Mr. Excell was absent). C. Lyman led in prayer (Mr. Van Carter absent).

Dr. Wm. A. Brown, who presided, introduced Rev. Homer C. Lyman, D. D., who presented a very illuminating talk on "A Race in the Making."

Dr. Brown then introduced Charles R. Fisher, who spoke on "Oriental Americans."

The next address was by Rev. George A. Joplin on "The Mountaineers." He declared them to be the most American of all Americans. Arthur T. Arnold was next presented by Dr. Brown. Mr. Arnold's subject was "Coming Americans."

"Making Missionaries" was the subject of Rev. W. A. Ross.

Jay S. Stowell's subject, "The New Emphasis in Missionary Education," was clearly presented.

The work that is being and has been done, in the Philippines was told by Rev. J. L. McLaughlin.

Rev. T. A. Neblett presented the work in Cuba. He said, "the time is ripe for a forward movement."

W. C. Pearce spoke on "Our Responsibility." His talk dovetailed with Mr. Neblett's. At the request of Mr. Pearce, pledges and a cash offering were taken to assist in the work in Cuba.

Miss Margaret Slattery's address "Dreamers and Doers" was full of faith and patriotism and was an inspiration to all who heard it.

Sunday Evening

WORLD'S SUNDAY SCHOOL SESSION

The World's Sunday School Association session was opened with a song service led by Chorister Excell. The chorus, led by Assistant Musical Director George E. Gowing, sang several selections.

Prayer was offered by Rev. Conrad Hassel of Buffalo, pastor of Zion's Reformed Church.

H. J. Heinz, chairman of the Executive Committee of the World's Sunday School Association, took the chair and explained the purpose of the session.

Announcements were made by Frank L. Brown, World's General Secretary, and Marion Lawrance, International General Secretary.

Rev. J. G. Holdcroft of Pyeng Yang, Sunday School secretary for Korea, described the development of Sunday School work in his field, "Where all the Church is in the Sunday School." (Page 53.)

George H. Trull of New York told of "Linking up South America Through Bible Study."

Edward K. Warren, President of the International Sunday School Association, told the story of "Preserving the Samaritan Remnant."

Poling Chang of Tientsin, China, spoke on "The Sunday School the Chinese Democracy."

Frank L. Brown introduced Rev. J. L. McLaughlin, general secretary for the Philippines of the World's Sunday School Association. Mr. McLaughlin presented a reel of motion pictures showing Sunday School work in the Philippine Islands.

"On to Tokyo," the World's Convention song, was sung in closing, with benediction by Rev. E. Morris Fergusson of Baltimore.

Monday Morning

The morning watch devotions were led by Chorister Excell, the devotional talk and prayer being given by Rev. S. Hall Young, D. D., veteran missionary from Alaska.

Announcements were made by Mr. Pearce.

The chairman for the session, William Hamilton of Ontario, in-

roduced the International Superintendent of Home Visitation, J. Shreve Durham, who presented his printed report and spoke in explanation of the International plan of community visitation in co-operation with leaders of all faiths.

After singing, President W. A. Harper of North Carolina, chairman of the committee on resolutions, presented the committee's report. The resolutions (see page 291) were submitted one by one, with results as follows:

1. The service-creed of the Sunday school. Adopted.
2. Sunday School loyalty. Adopted.
3. Lord's Day observance. Adopted.
4. Community and social purity. Adopted.
5. Temperance and prohibition. Adopted, with amendments from the floor: a. Adding to the telegram to the President and Congress the words, "with the commandeering of all barley now in their possession, and of all spirits now in store." b. Striking out the word "immature" before the word "boys" near the close of the resolution on cigarettes.
6. Support for Christian work. Adopted.
7. Finances. Adopted.
8. Appreciation. Adopted.
9. Congratulations. Adopted.
10. Go-to-Sunday School Day. Adopted.
11. Religious education and leadership training. Adopted.

The resolutions were then by a rising vote unanimously adopted as a whole.

The report of Professor Ira M. Price, secretary of the International Lesson Committee, was read by Justice Maclaren of Ontario. (See page 298.) The report was unanimously adopted.

J. R. Marcum, chairman of the Field Section of the International Secondary Committee, offered the following resolutions, already adopted by the Secondary Committee and the Executive Committee, and it was unanimously adopted:

"That the convention change the name of our present Secondary division to 'Young People's Division.'"

Mrs. Maud Junkin Baldwin, International Elementary Superintendent, presented the following resolution, signed by Ives L. Harvey, chairman of the Elementary Committee, approved by that committee and by the Executive Committee, and it was unanimously adopted:

"We recommend that the name of the Elementary Division of the

International Sunday School Association be changed to the more suitable one of 'The Children's Division of the International Sunday School Association.'"

Professor Henry S. Jacoby, chairman of the Field Committee, offered the following resolutions on behalf of the Executive Committee, and they were unanimously adopted:

"The International Executive Committee presents the following recommendations to the fifteenth International Sunday School convention for consideration and adoption, to-wit:

"The International Sunday School Association in convention assembled declares itself in favor of the utmost freedom on the part of state, provincial or national associations, and defines the fundamental principles of affiliation with the International Sunday School Association as follows:

"The state or provincial Sunday School association is to be recognized as the auxiliary of the International Sunday School Association in the specified state or province:

"1. When the state or provincial Sunday school association accepts the principle that the final authority in all association matters is inherent in the Sunday School Association convention.

"(a) Held annually.

"(b) Made up from properly accredited delegates from its auxiliary association.

"(c) Open to all Sunday School workers of legal age, of every evangelical communion where auxiliary associations do not exist.

"2. When state or provincial administration is carried on through an executive committee, elected by the annual state or provincial association convention, with freedom of nomination by any delegate.

"3. The state or provincial association, operating on the above fundamental principles, shall remain in affiliation relationship with the International Association by furnishing to the International Association an annual report of its standing in organization, practice and accomplishment."

Professor Jacoby presented the report of the Field Committee and it was adopted. (See page 113.)

The new Associate Field Superintendent, Rev. E. W. Halpenny, was introduced and briefly spoke.

W. C. Pearce, Field Superintendent, presented his report (see page 115) and made an address in explanation of the work of the Field Department.

Announcements were made by Mr. Pearce.

Charles Boller of Buffalo, a veteran Sunday School worker, one of the German refugees of 1848, was introduced and briefly spoke.

On motion of Herbert L. Hill the name of Fred A. Wells was substituted for that of Henry S. Jacoby as a representative of the Inter-

national Association on the Executive Committee of the World's Sunday School Association, Professor Jacoby finding it impossible to accept.

Telegrams of greeting from Messrs. Hartshorn, McCrillis and Woodbury, Dr. Purinton and the associations of Wyoming and Manitoba, were presented by General Secretary Lawrance.

Rev. Henry L. Bowlby, secretary of the Lord's Day Alliance, and Professor Charles Bieler, D. D., delegate-at-large of the French Protestant committee affiliated with the Federal Council of the Churches of Christ in America, gave brief messages.

The session closed with the benediction by Professor Bieler.

Monday Evening

The song service of Monday evening was led by Chorister Excell, with prayer by Rev. W. A. Harper, D. D., of Elon College, North Carolina.

Mr. Lawrance introduced Miss Mabel Leard of Buffalo, organist of the convention.

The International Training School and Camp Conferences at Conference Point, Lake Geneva, Wis., was presented in three statements: by W. C. Pearce, dean of the Training School, as to the financial standing of the Conference Point property; by John L. Alexander, Secondary Superintendent, as to the conference and camp arrangements and program; and by Richard Alfred Waite, Associate Secondary Superintendent, with lantern slides, on the daily life and work of the camps.

The War Savings Stamps and Thrift Stamps campaign in Buffalo and Erie counties was presented in an address by Mr. Butler, director of the campaign.

Recruiting Director William E. Holler of the western district, National War Work Council, made an earnest appeal for the recruits for the Y. M. C. A. service, and Secretary E. O. Sellers of the Y. M. C. A. sang "Keep the School Fires Burning."

Mr. Lawrance introduced by name the exhibitors at the commercial exhibit, and read messages from Tokyo and from the newly elected President, Dr. W. O. Thompson of Columbus, Ohio.

An address was made on "The Contribution of the Sunday School to the War," by Edgar Blake, D. D., of Chicago, corresponding secretary of the Board of Sunday Schools of the Methodist Episcopal Church. (See page 23.)

The closing address was made by Robert E. Speer, D. D., of New

York, on "The Personal Element in Christián Work." (See page 28.) At the close of his address Dr. Speer offered the closing prayer and pronounced the benediction.

Tuesday Morning

The opening song service of Tuesday morning was led by Chorister Excell, with prayer by A. M. Locker, general secretary of the Minnesota Sunday School Association.

The chair was taken by Dr. Joseph Clark, general secretary of the New York State Sunday School Association after introduction by Mr. Lawrance.

"Negroes and Religious Education" was the subject of an address and report by Rev. H. C. Lyman of Atlanta, International Superintendent of Work Among the Negroes. (See page 254.)

Prayer for the Sunday School work among the negroes was offered by Rev. Christian Staebler, D. D., of Cleveland, Ohio, and "Lord, Teach Me How to Live" was sung by Miss Ruth Sailor of Niagara Falls, N. Y.

Announcements were made by Mr. Lawrance. He introduced Captain Peacock of the Salvation Army, executive committeeman of the Manitoba Association.

Miss Margaret Slattery of Boston made an address on "And He Went Away."

The session closed with a short address on food conservation by Thomas R. Wheeler, followed by the benediction.

Tuesday Evening

The final session of the convention was held in the Broadway Auditorium, Leroy S. Churchill, chairman of the Buffalo Committee of One Hundred, presiding. The vast auditorium was packed at an early hour.

Following a concert by the Buffalo Park Band, the Convention Chorus of 400 voices sang several selections, including the "Hallelujah Chorus," and Chorister Excell led the audience in song.

Representatives of the Red Cross and other war causes present on the platform were introduced.

"A Message from the Front" was eloquently delivered by Capt. Rev. John MacNeill, D. D. (See page 47.)

An offering was taken with music by the band and singing.

Dr. Talcott Williams of New York, director of the School of Journalism on the Pulitzer Foundation in Columbia University, made

an address on "The Armenian Tragedy and the Sunday School." (See page 51.)

The chairman introduced Hon. George S. Buck, mayor of Buffalo, who spoke briefly and introduced Governor Charles S. Whitman, who made an address on "Our God Is Marching On." (See page 43.)

G. Barrett Rich, 3d, representing the Boy Scout pages of the convention, was introduced and spoke for the boys who want to help in the winning of the war.

"Arise, Let Us Go Hence" was the theme of the closing message of Mr. Lawrance. He referred to the fact that every province of Canada, the Dominion of Newfoundland, and every state but New Mexico, Wyoming and Texas, with several foreign countries, were represented in this greatest of all International Conventions.

The convention closed with prayer by H. J. Heinz, vice-president of the Association.

REPORT OF THE COMMITTEE ON FINDINGS AND RESOLUTIONS

WE, your Committee on Findings and Resolutions, beg leave to submit the following for your consideration:

Ours is the Brotherhood day! The social hour has struck. Social solidarity we are beginning to achieve in strangely marvelous ways. But God's hand is leading us and we shall not falter nor faint.

We rejoice in the present emphasis on service as fundamental in the Christian program and with complete consecration we devote ourselves to its realization throughout the social order. This convention, from its incipency in 1869 till this good hour, has cherished but one idea—the idea of service to the Sunday School. It has been its distinguished honor to be the servant of the church in its educational work and the magnificent expansion which has come to it during these forty-nine years is cause for congratulation to every prophet who in the early days glimpsed the possibilities that challenged our endeavor. The record of these years is further evidence of that enlargement which must ever come as the deserved reward of consecrated service.

With firm, unflinching confidence in the central, dynamic, saving place of service in the church, and conscious that the times demand definite pronouncements of the aims and purposes of its educational department, we therefore accept these principles of service as basal in the Christian faith, request the Lesson Committee to give growing recognition to them in the portions of Scripture set for study, and urge

upon the followers of the Master everywhere to labor earnestly for their practical working out in befitting programs of constructive Christian statesmanship.

I. THE SERVICE-CREED OF THE SUNDAY SCHOOL

We accept the brotherhood of man revealed in Christ and founded on the Fatherhood of God, as constituting the essence of Christian faith, and inspired by its unifying principles of life, declare our intention to labor for the following ends:

For the social solidarity of the race;

For the recognition of the priesthood and kingship of every child of God;

For the liberty of conscience, or the right of private judgment, as the privilege and duty of all;

For Christian character, or vital piety, as the proper credential of the life that is "hid with Christ in God";

For self-renouncing love as fundamental in the Christian social order;

For the Christianization of all the relations of men;

For the banishment of autocracy from every department of life;

For the progressive realization of democracy not only in state, but also in the home, in industry, in education, in social life, in the church, and in all the institutions that touch the interests of our brother men;

For such re-definition of discipleship as shall emphasize deeds and not creeds as constituting the heart-message of Jesus to our day;

For a church that shall positively reconstruct society by overcoming evil with good, that shall exalt service rather than services, and that shall recognize its obligation to minister to man, every man and all of man, so becoming the correlating force of society as Jesus intended;

For an evangelism that is not only individual but also social, and that shall "reach the reached and save the saved" by a life-investing program of service, world-wide and all inclusive;

For the sharing of our good with all men, not withholding till they seek it at our hands, but freely giving, because we know their needs and we are brothers;

For that exaltation of the little child which the Master's tender solicitude teaches, with all that such exaltation implies both for it and for adults;

For the chumship of father with son and of mother with daughter as divine prerogative of parenthood;

For such a program of religious education as shall save childhood from sin and train adults to serve effectively all the interests of the kingdom;

For free opportunity for every one to attain fullest life expression as the inalienable birthright of man;

For the patient investigation of the causes of our social vices and the firm but loving application of measures that shall cure as well as relieve;

For the peace of the world, as the normal state of man, even though we must employ force to secure it—a peace exalting the men and the nations that pursue it, and that shall endure, because based on love for fellow men and not on any consideration of selfish advantage;

For mercy for all men, even our enemies, since we are all alike children of our Heavenly Father;

For the universal recognition of man as God's steward and trustee in the earth and of this relationship as motivating missions, philanthropy, social service, and every saving influence of our life and society;

For the answering of our Master's prayer for his followers—that the world may believe in his Sonship and so be redeemed through faith incarnated in men and regnant in the institutions that minister to their life.

II. SUNDAY SCHOOL LOYALTY

Peoples who have ever loved peace and sincerely pursued it, who have never engaged in an offensive war and who never will, we find ourselves now involved in the most momentous armed conflict of human history. We are part of this war, and rightly so. We could have remained neutral, but at what a cost! We should have lost the finest opportunity ever offered a nation to exemplify the fundamental principle of democracy—the principle of service. We could have remained out, but we should have become the pirates of an outraged humanity. We should have been deservedly stigmatized as the Bedouins of the race. We should have been the ghouls of human kind, fattening on the sufferings and death of our brothers.

We rejoice that God in this crisis of world history has raised up for the people of America leaders capable of thinking not as American citizens simply, but as spokesmen of the race, and whose unquestionable devotion to the cause of human freedom has made certain the victory of right in this dire hour. President Wilson's statesmanlike utterances will go down in history as documents of imperishable worth, depicting

with sincere frankness the status of world affairs and describing the aims and purposes of our allies and of ourselves with such compelling charm that he had strengthened the morale of our fighting forces to the point where, though our lines may bend, they will never break. And the sacrifices and heroism of the Canadian forces constitute an undying monument to that branch of our association.

We pledge to Woodrow Wilson, the President of the United States, to the Canadian government, and to those in authority with them, our fullest support in their every effort to make the world "safe for democracy" and assure them that we shall be found laboring with them to bring about such a type of democracy as shall be safe for the world.

We call upon the Sunday School forces of this continent to lose no opportunity to make plain that this war is essentially a war to give the principles of Jesus a chance to rule the world. We urge them to contribute in every way possible to the speedy and righteous ending of the tragedy. We would particularly urge all Christian people to support Liberty and Victory Loans, War Savings Stamps campaigns, Red Cross, Y. M. C. A. and Y. W. C. A. drives, the Armenian and other relief funds, the food and fuel administrators, and every other appeal designed to yield victory and strengthen the bonds of Christian fellowship. In assisting in these great measures, we shall be rendering service to God and guaranteeing to our brothers their rights and prerogatives as His children.

And let us not forget our enemies in this hour. Let us pray for them. Let us love them, deluded, misguided, maddened by a false philosophy of life as they are. Let us keep hate for them out of our hearts, that when peace comes it shall be a peace so just and righteous as to leave behind no rankling discontent calling for redress. Let us pray and labor that this war shall be the last to afflict our race with its "red ruin of hell." We have not chosen to fight. We should have preferred a different method of leading our enemies to see the error of their course. But they preferred the way of the sword and democracy has answered the challenge by taking up the sword on the only condition she is ever privileged to take it up, to defend her life and the lives of those to whom it is her right and duty to minister, the ordinary men and women and the little children of the race.

Realizing that the cause of democracy and the cause of our Christ are one and inseparable in this war, we call upon the peoples of America

to pray the Father for victory and the progress of righteousness in His world and in our own hearts.

III. LORD'S DAY OBSERVANCE

That we regard with grave anxiety the many encroachments being made on the sanctity of the Lord's day, and in convention assembled desire to place ourselves on record as soliciting the earnest effort of those in authority to prohibit all labor or pleasure seeking not in accord with the fourth commandment, and as requesting all who may be conducting works of necessity or mercy to endeavor to reduce such labor to the lowest possible minimum.

IV. COMMUNITY AND SOCIAL PURITY

That in this time of great stress and conflict occasioned by this cruel war we urge our delegates on their return to their homes to exercise themselves in every way possible, individually and organically, to promote social purity in their communities, and that we assist our governments in their campaigns against vice and impurity among our fighting forces, that they may honor the nations and also the kingdom, by clean, pure lives, thus making it possible to render to the world that efficient service which the present crisis demands.

V. TEMPERANCE AND PROHIBITION

That the attitude of the International Sunday School Association to the manufacture and sale of alcoholic drinks, better known as the liquor traffic, is one of unalterable hostility, and it pledges the Christian public of America and the world its individual effort and co-operation for national and world prohibition.

We recommend that the following communications be sent:

To the President and to the Congress of the United States of America:

We gladly conserve food and fuel in our homes. We demand that grain and fuel be denied the breweries, the commandeering of all barley now in their possession, and of all spirits in store.

(Signed) THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION
IN CONVENTION ASSEMBLED, REPRESENTING MORE
THAN TWENTY-TWO MILLION PEOPLE.

To Premier R. L. Borden, Ottawa, Canada:

We greatly rejoice, and we commend the Canadian government, in its action prohibiting the manufacture and sale of intoxicating liquor of all kinds for beverage purposes.

(Signed) THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION.

That we view with alarm the increased consumption of cigarettes among our young boys, and, while we would withhold nothing that will

contribute to the efficiency and comfort of our fighting forces, we urge that the use of cigarettes by boys be prevented as far as possible.

VI. SUPPORT FOR CHRISTIAN WORK

We do not hesitate to say that we must "Keep the home fires burning," while doing everything possible to terminate the war successfully. We must have a citizenship worthy of democracy when our fighting forces shall have achieved it, and this cannot be done without due attention to the moral and Christian life of the home guard. We therefore summon our people to accord the International Sunday School Association and the other religious forces of the land an increased support commensurate with the demands upon them and deserved by their inherent merit of contribution to national and spiritual life.

VII. FINANCES

We feel that this convention should specifically express its appreciation to Treasurer Excell and Mr. Cashman for their masterly conduct of our financial interests, placing us free from debt, and with money in the treasury. This fact will be cause for rejoicing throughout the Sunday School world, since making its appeal to voluntary givers our work has grown to such magnificent proportions and firmly established itself in the affections of the people.

We commend the Association to the generous consideration of great-hearted Christian philanthropists that a fund of at least \$10,000,000 may be provided. We do not know a cause more deserving or more promising of lasting service than this. We call upon our forces to pray that God shall lay His hand on some Christian to dedicate his wealth to this noble purpose.

VIII. APPRECIATIONS

We would express great appreciation to the International officers, field force, and committeemen for their unstinted service in our cause; to all the speakers on the general and departmental programs for having made this convention signal in its excellence throughout; to the chorus of five hundred, the Buffalo Committee of One Hundred, and all subcommittees, the homes, the citizens, and churches of Buffalo, those who have placed buildings and conveniences at our disposal, and the press for its generous provision for the entertainment, comfort, and success of the convention.

IX. CONGRATULATIONS

We congratulate the American Sunday School Union on having

served the cause of Christ for a century, as represented in their centennial celebration in 1917.

We felicitate the Lutheran and Reformed bodies on their four hundredth anniversary of the Reformation celebrated in 1917, and pray that the impulses to liberty and truth set in motion by that religious movement may continue to comfort and bless the earth.

X. GO-TO-SUNDAY SCHOOL DAY

That October 27, 1918, and the last Sunday of October for the remaining years of the quadrennium, set aside as Go-to-Sunday School Day, be promoted as a community movement, continent-wide.

XI. RELIGIOUS EDUCATION AND LEADERSHIP TRAINING

We rejoice in the large place that is now being given the whole question of religious education and leadership training. The searching analysis that is now being applied to the investigation of this vital matter can but lead to forward movements for our Sunday School work. We commend to the thoughtful consideration of our workers all the measures and methods now being formulated or practiced, praying that the best plan shall ultimately develop. We would specifically commend the month of September 15 to October 15 as a suitable time for a special drive for leadership training, with appropriate emphasis in this training and throughout the year on evangelism as the recruiting function of the kingdom and central in a Christian education able to redeem the world.

W. A. HARPER,
W. G. CLIPPINGER,
GEORGE N. BURNIE,
WILLIAM H. STOCKHAM,
ED. E. REID,
J. SHREVE DURHAM,
EDWARD W. DUNHAM,
THERON GIBSON,
PERCY L. CRAIG,
ROBERT M. HOPKINS.

WHAT THE LESSON COMMITTEE IS DOING

R EPORT of the International Section of the International Sunday School Lesson Committee made to the Quadrennial Convention of the International Sunday School Association, Buffalo, N. Y., June 24, for the four years ending June 30, 1918.

PERSONNEL OF THE COMMITTEE

The present International Sunday School Lesson Committee was organized on the basis of an agreement entered into April 22 and 23, 1914, by the International Sunday School Association and the Sunday School Council of Evangelical Denominations. This agreement specified that the new Lesson Committee should consist of eight members elected by the International Sunday School Association, eight by the Sunday School Council and one each by each denomination represented in the Sunday School Council which has, or in the future may have, a lesson committee.

Each of the first two parties to the agreement promptly elected their members, and the denominations from the first have been gradually falling into line until at the present moment the Lesson Committee consists of forty members.

ORGANIZATION AND MEETINGS OF THE COMMITTEE

The preliminary meeting of the elected members was held in Chicago, July 1, 1914. A temporary organization was effected with a number of subcommittees to work out a plan of a permanent organization. On December 29-30, 1914, the Lesson Committee, after full consideration and discussion of the reports of the subcommittees, finally adopted a set of by-laws and a plan of work for the thirty-six men who at that date constituted the Lesson Committee.

In the interest of efficiency and thoroughness the lesson work of the committee was assigned to subcommittees, which were to report their activities to the full committee both at its annual and its semi-annual meetings.

WORK DONE SINCE JULY 1, 1914

One of the first innovations of the new Lesson Committee was the adoption of a cycle of eight instead of six years for the uniform lessons; and the second departure was the preparation, not simply of the old uniform, but of what the committee chose to call "The Improved Uniform Series," special adaptations being provided for the different departments of the Sunday School. Of these the committee has already

issued the lessons for 1918, 1919 and 1920, and has now in process of construction lessons for 1921 and 1922. Home daily Bible readings have been issued upon those lessons for 1918, 1919 and 1920.

In the graded series the Lesson Committee has issued the senior fourth year on "The Bible and Social Living"; senior, fourth year (alternative), "The Spirit of Christ Transforming the World"; also a bibliography on this alternative course.

Four short senior elective courses (thirteen weeks each) have also been issued: "Significant Experiences of Jesus," "The Aims, Motives and Methods of Modern Missions," "Beacon Lights of Christian Service in Foreign Lands," and "The Liquor Evil."

The Lesson Committee has entered another new field in the issuance of the first year of an adult series on "Christianity in Action," entitled "The Christian in Daily Life." A new short course for parents (thirteen lessons) has just been finally acted upon, entitled "Hints on Child Training."

The resourcefulness and productiveness of the subcommittees promise other and more varied styles of courses for the enrichment of the Sunday School in the near future:

RELATIONS WITH THE BRITISH COMMITTEE

Up to the end of the preparation of the uniform lessons for 1917, the Lesson Committee consisted of two sections, the American and the British. But the long delay which reorganization of the new committee required (six months) and still further delay (four months) before any real lesson work was done, naturally discouraged our British colleagues, and they, at the same time facing the realities of war, withdrew from the old co-operation agreement, reorganized as the British Lessons Council and struck out on their own lines of lesson building. This was greatly to be regretted because of the confusion introduced on the mission fields, echoes of which have already reached us from India. However, there is carried on a very friendly correspondence between the secretaries of the two bodies, and also an interchange of lesson proofs and minutes of the committees. It is hoped that at the conclusion of the war co-operative work may again be the order between these two great martial allies.

THE GRADED LESSONS

The Lesson Committee has watched with increasing interest the growing popularity of the graded lessons. Though admittedly an experiment, from the beginning they have continually won their way

either as originally issued or as modified by various publishing houses. We cannot give figures because publishers are unwilling to allow their data to reach their rivals, but enough is known to assert that the one-time experiment has proved its value to the schools. Possibly before another quadrennium rolls around the Lesson Committee will have undertaken the task of revising the entire series on the basis of half a score of years of experience.

The home daily Bible readings, first issued for 1913, based on the improved uniform lessons, have rapidly increased in use and popularity. Calls for them come from nearly every part of the globe. A special presentation of them is now printed in Great Britain.

The Lesson Committee records with profound sorrow its loss in the death of two of its members, Rev. Howard M. Hamill of Nashville, Tenn., January 21, 1915, and Rev. A. L. Phillips of Richmond, Va., March 2 of the same year.

The Lesson Committee as at present constituted has passed through its experimental period and is now working harmoniously, co-operatively and efficiently in producing courses of lessons adapted to the use of all departments of the Sunday School. While its work is always more or less experimental, it has the satisfaction of knowing that it is meeting in the main the lesson requirements of the Sunday School world. The Lesson Committee hereby expresses its deep gratitude to God for the privilege of contributing its part to the religious education of the millions who hold the home lines in the world's fight for freedom.

SOME CONVENTION GREETINGS

PARIS.

Marion Lawrance, Sunday School Convention, Buffalo, N. Y.:

Greetings. We are proud of the fine men from the Bible classes who are here. May they win all battles.

HARRIS,
Treasurer, World's Sunday School Association.

Arthur M. Harris, Paris, France.

Message gratefully received. Please convey to all Sunday School and Bible class men on western front love and cheer from twenty-two million Sunday School forces on American continent, with prayer for strength and victory of delegates assembled at Fifteenth International Convention, Buffalo.

EDWARD K. WARREN,
MARION LAWRENCE.

HALIFAX.

Greatly appreciate remembrance. I long to be with you. The earth is the Lord's and they that dwell therein. The Sunday School is the agency to bring to the Lord His own. No words can express our appreciation of the International and State gifts to Nova Scotia. In behalf of the province, thank the donors over and over.

FRANK WOODBURY,
International Committeeman for Nova Scotia.

CAMBRIDGE, MASS.

My prayers are for you and your associates. Your message was a benediction. I appreciate your continent-wide service and world-wide leadership. Hope to send a money pledge later. Love to all the brethren. I recall former days of fellowship.

WILLIAM HARTSHORN.

PROVIDENCE, R. I.

Present in spirit. Rejoicing that the work is greater than the workers. I behold the building not made with hands rising upon a groaning but redeemed world. Waiting for the place of the topmost cornerstone, I rejoice with you.

A. B. McCrillis.

ATLANTIC CITY, N. J.

Your loving message just received. Words fail me to express my appreciation of it. There is great joy in my heart as I read it. I feel that the God of peace is with me. May the great convention receive His own wisdom and strength to undertake great things for Him.

D. B. Purinton.

LONDON.

British comrades send greetings. May the convention be a vital force permanently inspiring Sunday School workers.

OFFICERS SUNDAY SCHOOL UNION.

CAREY BONNER, Secretary.

CHAPTER XVII

OFFICIAL LIST OF DELEGATES

ALABAMA

Batchelder, Miss Myra E., Birmingham.
Berry, Miss Ada L., Birmingham.
Capps, Mrs. Geo., Opelika.
Nixon, Miss C. Myrtyl, Merrellton.
Palmer, Leon C., Montgomery.
Palmer, Mrs. Leon C., Montgomery.
Stockham, Wm. H., Birmingham.
Stockham, Mrs. Wm. H., Birmingham.
Walker, Mrs. Wm. M., Birmingham.
Williams, Miss A. L., Birmingham.

ALBERTA

Bachroon, Judd Elliott, Fort Saskatchewan.
Hay, Brigadier Jno. W., Edmonton.
Race, Cecil E., Edmonton.

ARKANSAS

Branson, Emma L., Marianna.
Cross, G. G., Little Rock.
Harper, Clio, Little Rock.
Hopkins, Frank, Parkdale.
James, Frank L., Little Rock.
Johnson, Jas. V., Little Rock.
Trieschmann, A., Crosset.
Trieschmann, Mrs. A., Crosset.

BRITISH COLUMBIA

Adams, Mrs. A. F., Vancouver.
MacKay, Mrs. D. M., Vancouver.

CALIFORNIA

Bassford, Mrs. B. E., Los Angeles.
Childs, Mrs. Frank, Los Angeles.
Fisher, Chas. R., Berkeley.
Phillips, W. A., Los Angeles.

COLORADO

Albertson, E. T., Denver.
Forbes, C. D., Sterling.
Fox, Melvin R., Sterling.
Heath, J. M., Fowler.
Kingsbury, Edwin C., Denver.
Kingsbury, Mrs. Edwin C., Denver.
Kingsbury, Iris B., Denver.
Kingsbury, Margaret L., Denver.
Maxey, J. W., Fowler.
Painter, Emily M., Noygen.
Painter, John E., Noygen.
Shaw, Mrs. Jennie H., Denver.
Ullom, Lulu Pearl, Lamar.
Walker, Mrs. J. A., Denver.
Wolf, W. W., Boulder.

CONNECTICUT

Bruemmer, Louis W., New Britain.
Burr, Miss Helen, Middletown.
Chapin, Mrs. Lucy Stock, Hartford.
Clark, Fannie E., Hartford.
Clarke, Mrs. Maize, Hartford.
Cook, Warren F., New Britain.
Hale, Mrs. Chester, Gildersleeve.
Holden, Miss Edith, Greenwich.
Myers, Prof. A. J. Wm., Hartford.
Phelps, Oscar A., Hartford.
Phelps, Mrs. Oscar A., Hartford.
Strong, Miss Grace C., Hartford.
Tibbetts, Rev. C. C., Uncasville.
Wadhams, Mrs. Herbert A., Farmington.
Watrous, Mary B., Hartford.
Williston, Mrs. R. W., Hartford.
Woodin, Wallace I., Hartford.

CUBA

Harrington, Florence, Santiago de Cuba.
Jones, Sylvester, Havana.
Neblett, S. A., Mantanzas.
Stacy, Mrs. A. L., Santiago.

DELAWARE

Barker, Edna C., Milford.
Beardslee, Mrs. Lisle R., Wilmington.
Preston, T. Davis, Wilmington.
Price, Lewis M., Smyrna.

DISTRICT OF COLUMBIA

Crafts, Rev. Wilbur F., Washington.

FLORIDA

Cooke, Homer F., Jacksonville.
Dodge, Rev. Richard D., Clearwater.
Faris, Sarah, Miami.
Nash, Mrs. Maud, Bonifay.
Narres, T. D., St. Petersburg.
Robson, Frank Y., Tampa.
Webb, J. O., Jacksonville.
Windhern, J. W., Tampa.

GEORGIA

Aynew, G. W., Menlo.
Aynew, John P., Menlo.
Davis, Miss Flora, Atlanta.
Lyman, Homer C., Atlanta.
Sims, D. W., Atlanta.
Sims, G. H., Kirkwood.
Waddell, Miss Carrie Lee, Atlanta.
Williams, J. M., Winder.
Williams, Mrs. J. M., Winder.
Witham, W. S., Atlanta.

IDAHO

Ormsby, Mrs. Lucy M., Boise.

INDIANA

Baker, Mrs. R. A. LaFayette.
 Bley, Mrs. Henry, Fort Wayne.
 Buchanan, Miss Carrie M., Hebron.
 Burnie, George N., Indianapolis.
 Clay, —, Huntington.
 Cook, Garry L., Indianapolis.
 Culbertson, Glenn, Hanover.
 Doescher, Rev. Arthur H., Nappanee.
 Drissell, Wm. N., Evansville.
 Fieger, Jacob F., Brookville.
 Garrett, Mrs. Margarette B., Liberty Center.
 Glossbrenner, Mrs. H. M., Indianapolis.
 Hasemeier, E. H., Richmond.
 Helser, E. H., Warsaw.
 Huckelberry, Miss Myrtle, Franklin.
 Hutchens, Herschel C., Willow Branch.
 Hutchens, Mrs. H. C., Willow Branch.
 Kockritz, Ewald, Evansville.
 Lacy, Mrs. Bert, Winchester.
 Leetz, J. B., Indianapolis.
 Lemen, Emma G., Indianapolis.
 Littlejohn, Mrs. Jas. W., Ft. Wayne.
 Lowe, Jonathan, Lizton.
 Lowe, Mrs. Jonathan, Lizton.
 McKee, Mrs. E. A., Indianapolis.
 Metzger, Minerva, Rossville.
 Miller, Bertha, Richmond.
 Morgan, William G., New Albany.
 Niswonger, Laura, Pine Village.
 Pool, Mrs. F. J., Fort Wayne.
 Roper, Alvin W., Winona Lake.
 Schlundt, Theo., Tell City.
 Wiechman, Jesse A., Richmond.
 Wiechman, Mrs. Jesse, Richmond.
 Wilson, Isadore, Spiceland.
 Wood, Ruby M., Hebron.
 Zube, Rev. John W., Manson.

ILLINOIS

Ackerman, C. E., Marion.
 Aderton, A. L., Chicago.
 Agnew, Walter, Abingdon.
 Alexander, John L., Chicago.
 Baldwin, Mrs. M. J., Chicago.
 Beeler, L. H., Chicago.
 Brouse, Olin R., Rockford.
 Bryner, Mrs. Mary Foster, Peoria.
 Buchmueller, Rev. Paul, Marine.
 Cashman, Robert, Chicago.
 Clark, Elsie Margaret, La Grange.
 Cope, Henry, Chicago.
 Demerest, Ada Rose, Chicago.
 Dietz, Wm. H., Chicago.
 Dodson, Jennie, Bunker Hill.
 Durham, J. Shreve, Chicago.
 Durham, Mrs. J. Shreve, Chicago.
 Eiselen, F. C., Evanston.

Excell, E. O., Chicago.
 Excell, Mrs. E. O., Chicago.
 Finnell, Virgil C., Elgin.
 Griffith, Rev. G. W., Greenville.
 Gronzin, Louis C., Chicago.
 Halpenny, E. W., Chicago.
 Hauberg, John H., Rock Island.
 Hauberg, Sue D., Rock Island.
 Harmel, Sieverdena, Pekin.
 Harmel, Alma T., Pekin.
 Heggermeier, Rev. Otto W., Alton.
 Holsinger, J. P., Mount Morris.
 Jones, O. Rice, Paris.
 Kelly, Robert L., Chicago.
 Langhant, Rev. F. J. O'Fallon.
 Lanron, Jerome, Fairview.
 Lanron, Mrs. Jerome, Fairview.
 Lawrance, Marion, Chicago.
 Lentzen, Fred. I., Chicago.
 Marshall, Catherine, Rock Island.
 Marshall, Elsie D., Rock Island.
 McLaughlin, Arthur R., Peoria.
 McMahon, Ella, Mount Pulaski.
 Miller, J. E., Elgin.
 Mills, Andrew H., Decatur.
 Mills, H. Melville, Chicago.
 Newcomer, Miss Maud, Elgin.
 Noreborse, Mrs. Bert, Evanston.
 Oldenburg, Laura, Chicago.
 Osborne, C. A., Chicago.
 Pearce, W. C., Chicago.
 Rearick, Miss Helen E., Ashland.
 Rearick, Walter, Ashland.
 Richards, Irma L., Chicago.
 Rodgers, W. T., Macomb.
 Rohden, Helen, Chicago.
 Schenck, Charles, Chicago.
 Sellers, Ernest O., Chicago.
 Sellers, Mrs. Ernest O., Chicago.
 Shull, Charles W., Chicago.
 Startup, Esther Grace, Chicago.
 Thomas, Mrs. R. M., St. Anne.
 Trschhoff, Rev. J. E., Pekin.
 Waite, R. A., Chicago.
 Warner, David S., Chicago.
 Weaver, Pearl L., Chicago.
 Weigle, H. J., Chicago.
 Wells, Fred A., Evanston.
 Wells, Mrs. Fred A., Evanston.
 Williams, Rev. T. Yeoman, Chicago.
 Wilson, Dr. S. A., Chicago.
 Wuethrich, Herman, Chicago.
 Wuethrich, Mrs. Mary, Chicago.

IOWA

Benham, Rev. A. G., Montrose.
 Betts, Prof. Geo. K., Mount Vernon.
 Brownell, Mrs. Fred D., Winterset.
 Ernst, Rev. A. C., Keokuk.
 Hahn, J. H., Colfax.
 Hahn, Mrs. J. H., Colfax.
 Hollenbeck, Mrs. C. A., Sioux City.
 Marten, Rev. Wm., Muscatine.
 Moore, Forest A., Reasnor.
 Shoemaker, Rev. G. M., Ridgway.
 Shoemaker, Mrs. G. M., Ridgway.

JAPAN

Holdcroft, James Gordon, Pyengyang, Korea.
 Holdcroft, Nellie C., Pyengyang, Korea.
 Newton, J. C. C., Kwanset, Gaknin, Kobe.
 Swinehart, M. L., Kwangju, Korea.

KANSAS

Bergen, F. E., Summerfield.
 Bergen, George I., Summerfield.
 Culler, Arthur J., McPherson.
 Eby, Emma H., McPherson.
 Eby, Enoch H., McPherson.
 Engle, J. H., Abilene.
 Evans, Ida, Coffeyville.
 McDowell, H. W., Miltonvale.
 McEntire, Mrs. R. N., Topeka.
 McEntire, R. N., Topeka.
 Pugh, Nellie F., Ottawa.
 Rowett, Charles, Kansas City.
 Rowett, Mrs. Charles, Kansas City.
 Scandrett, Hazel V., Liberal.
 Switzer, Mrs. D. H., Hutchinson.
 Taylor, Mary E., Kansas City.

KENTUCKY

Ashley, Rev. Thomas B., Benham.
 Auxier, Mrs. Andrew Everette, Pikeville.
 Bower, W. C., Lexington.
 Fritsche, Louis C., Fort Thomas.
 Griffin, David H., Lexington.
 Hopkins, Robert M., Covington.
 Joplin, George A., Louisville.
 Joplin, Mrs. George A., Louisville.
 Rhodes, Paul Simpson, Clintonville.
 Robbins, Mrs. Cora B., Ashland.
 Sampey, John R., Louisville.
 Scott, Sue B., Lexington.
 Talbot, Thomas B., Louisville.
 Talbot, Mrs. Thomas B., Louisville.
 Vaughan, W. J., Louisville.
 Wilson, Rev. E. L., Lexington.

LOUISIANA

Baker, H. L., Plattenville.
 Baker, Mrs. H. L., Plattenville.
 Baker, Miss Olive, Plattenville.
 Campbell, J. P., Oak Grove.
 Schroeder, Paul M., New Orleans.

MAINE

Ames, J. H., Bowdoinham.
 Ames, Mrs. J. H., Bowdoinham.
 Crandon, Miss Margaret L., Thomaston.
 Eaton, Henry B., Calais.
 Hamilton, Alexander, Old Orchard.
 Havener, Mrs. Almeda, Broad Cove.
 Holt, D. B., Auburn.
 Hoyt, Rev. A. E., Thomaston.
 Hoyt, Mrs. A. E., Thomaston.
 Hull, Rev. John J., Portland.
 Lebby, Mrs. E. Perley, S. Portland.

Pront, Mrs. Maud, Greene.
 Russel, B. W., Carnden.
 Stacey, Miss Sarah M., Lewistown.
 Titus, William N., Alna.
 Varney, Thomas, Windham.
 Varney, Mrs. Thomas, Windham.
 Wallace, Mrs. Carrie, Broad Cove.
 Weir, Wesley J., Portland.
 Weir, Mrs. Wesley J., Portland.

MANITOBA

Best, Cecil H., Neepawa.
 Peacock, Staff Captain G. W., Winnipeg.
 Sturtevant, Mrs., Grandview.

MARYLAND

Booth, Miss Kate H., Childs.
 Ely, Miss Celeste, Baltimore.
 Englar, J. Walter, New Windsor.
 Fergusson, E. Morris, Baltimore.
 Frankenfeld, Paul, Baltimore.
 Gardner, Herbert V., Glenn Dale.
 Hoener, Miss Martha K., Baltimore.
 Hoener, Mrs. F. G., Baltimore.
 Hurst, William O., Pocomoke.
 Mubail, Orion C., Aberdeen.
 Necodemus, J. D., Walkersville.
 Riddle, Miss Edith Roberts, Baldwin.
 Stanforth, Homer L., Mt. Rainier.
 Van Lant, W. C., Roland Park.
 Warfield, Mrs. Joshua N., Jr., Woodbine.
 Warfield, Mrs. Norman H., Woodbine.
 Watson, Mrs. Helen Wright, Perryville.
 Wilson, Miss Maggie S., Baltimore.

MASSACHUSETTS

Allen, Ella B., Fall River.
 Athearn, Water S., Malden.
 Bacon, Elizabeth, Worcester.
 Brayton, Mrs. H. A., Fall River.
 Brown, Edward W., Boston.
 Brooks, Frank L., Mansfield.
 Conant, Hamilton S., Roxby.
 Conant, Mrs. Hamilton S., Roxby.
 Crane, L. W., Brockton.
 Damick, A. D., Wakefield.
 Danner, W. M., Boston.
 Donaldson, David R., Cambridge.
 Donaldson, Mrs. David R., Cambridge.
 Fuller, Charles F., Worcester.
 Hall, Edgar H., West Acton.
 Hall, Mrs. Edgar H., West Acton.
 Hartshorn, W. N., Boston.
 Huntley, George E., Boston.
 Kingle, Rev. Wesley, Boston.
 Lawrance, William I., Auburndale.
 Lawrance, Mrs. William I., Auburndale.
 Merrill, George R., Boston.
 Peterson, F. F., Watertown.
 Russell, Mary M., Dorchester.

Swallow, George A., Gardner.
 Thompson, Rev. H. E., Dorchester.
 Ware, Mrs. Florence Sears, Worcester.
 Weston, Sidney A., Boston.
 Winchell, Louis E., Malden.

MICHIGAN

Abrams, Mrs. C. S., Detroit.
 Barnes, George, Howell.
 Collin, Henry P., Coldwater.
 Dennie, Ettie, Charlotte.
 DePree, P. Henry, Zeeland.
 Elson, Mrs. Carl W., Grand Rapids.
 Fallamn, F. A., Flint.
 Gibbs, James A., Albion.
 Gibbs, Mrs. James A., Albion.
 Gibbs, Ruth, Albion.
 Hall, Warren Edmund, Flint.
 Hurst, Harriett L., Bay City.
 Hutton, Mrs. R. J., Detroit.
 Kline, Fred W., Highland Park.
 LaHuis, Albert, Zeeland.
 LaHuis, Mrs. Albert, Zeeland.
 Landon, Angeline, Hart.
 McDermid, Andrew J., Hillsdale.
 McDermid, Mrs. A. J., Hillsdale.
 Mieras, C. E., Detroit.
 Mohr, E. K., New Buffalo.
 Moore, R. R., St. Clair.
 Moore, Mrs. R. R., St. Clair.
 Nelson, Mabel, Detroit.
 Niebuhr, Mrs. G., Detroit.
 Niebuhr, Miss Hulda, Detroit.
 Owens, Rev. A. H., Detroit.
 Pardon, Mr. Lynde, Detroit.
 Pierce, Eugene B., Howell.
 Rice, Henry B., Saginaw.
 Roe, Miss Marie F., Detroit.
 Severn, Hermon H., Kalamazoo.
 Simms, Warren J., Port Huron.
 Tubbs, Glenna, Charlotte.
 Warren, Edward K., Three Oaks.
 Warren, Mrs. E. K., Three Oaks.
 Washburn, Fred., Benton Harbor.
 West, Robert, Port Huron.
 Willits, John C., Grand Rapids.
 Wilson, Walter, Jr., Detroit.
 Winter, Edith N., Detroit.
 Winter, F. J., Detroit.
 Worden, Thomas W., Fenwick.

MINNESOTA

Locker, A. M., St. Paul.
 Martin, J. H., Minneapolis.
 Mather, Helen, Minneapolis.
 Peck, Etta H., Minneapolis.
 Saxon, Mrs. William A., Worthington.

MISSOURI

Ayars, Mrs. T. R., St. Louis.
 Beard, Harriet Edna, St. Louis.
 Rowmar, Herman, St. Louis.
 Childress, Mrs. Pearl, Polo.
 Colwell, Howard G., St. Louis.
 Harriman, Mrs. A. C., Pilot Grove.

Hellron, Richard, St. Louis.
 Humphrey, G. W., Kansas City.
 Irvin, Miss Ida M., St. Louis.
 Joiner, Mrs. W. B., Joplin.
 Ludlow, Mrs. Norman H., Hannibal.
 Mayer, Theodore, St. Louis.
 Page, Mrs. R. J., Whiteside.
 Ross, Mrs. C. H., Pilot Grove.
 Settle, Myron C., Kansas City.
 Smith, Lansing F., St. Louis.
 Spencer, Mrs. Selden P., St. Louis.
 Stevenson, Rev. Marion, St. Louis.
 Suedmeyer, Rev. L., St. Louis.
 Vieth, Paul H., St. Louis.
 Walker, Harriet L., Webb City.
 Walston, Mrs. C. M., Hale.
 Williams, Sterling L., Kansas City.

MISSISSIPPI

Eager, Pat H., Clinton.
 Gardner, Reuben J., Mound Bayou.
 Goodman, G. S., Hollysprings.
 Long, W. Fred, Jackson.
 Scott, Reuben Ashton, Jackson.
 Weaver, R. M., Corinth.
 Webb, Carrie Elease, Yazoo City.
 Webb, Emma Elease, Yazoo City.
 Webb, John L., Yazoo City.
 Winston, L. J., Yazoo City.

MONTANA

Jank, Laura E., Bozeman.

NEBRASKA

Brown, Margaret Ellen, Lincoln.
 Hauke, Mrs. A. E., Wood River.
 Kelly, Rev. W. C., Sargent.
 Kinlently, W. H., Lincoln.
 Langley, H. G., Omaha.
 Little, Mrs. Alona C., Lincoln.
 Ray, Harriet, Geneva.
 Sayers, Robert E., Seneca.
 Starkey, Rev. N. I., Aurora.
 Vail, Mrs. H. C., Albion.

NEVADA

Ray, C. L., Huntley.

NEW BRUNSWICK

Keith, Mrs. M. L., Moncton.
 Kingston, W. M., Moncton.
 Morgan, Ernest C., Lower Southampton.
 Morgan, Mrs. Ernest C., Lower Southampton.
 Ross, Rev. William Alexander, Moncton.
 Simms, Lewis W., Fairville.

NEWFOUNDLAND

Thomas, W. Henry, St. Johns.

NEW HAMPSHIRE

Crew, Mrs. A. R., Pike.
 Dickerman, Francis C., Pike.
 Hendrick, Nellie T., Nashua.

Gage, James M., Manchester.
 Gordon, Coningsby M., Hempstead.
 Morey, Edwin, Nashua.
 Morey, Mrs. Edwin, Nashua.
 Simpson, James C., Goffstown.
 Warren, Miss Sarah E., Claremont.
 Wood, Tom H., Hanover.
 Yable, George S., Nashua.

NEW JERSEY

Ackley, Mrs. C. M. Doughty, Camden.
 Allen, Mrs. Harry H., Barrington.
 Baldwin, Josephine L., Newark.
 Barnes, Mrs. J. Woodbridge, Newark.
 Burgess, Isaac B., Newark.
 Cadwallader, Mrs. Elmer E., Trenton.
 Denham, Edward W., Trenton.
 Denham, Mrs. Edward W., Trenton.
 Edwards, William, Trenton.
 Edwards, Mrs. William, Trenton.
 Endicott, Allen Brown, Atlantic City.
 Everitt, Mrs. F. C., Trenton.
 Glen, Miss Edith D., Newark.
 Grab, John D., Yorktown.
 Grab, Mrs. John D., Yorktown.
 Hall, Geo. E., Plainfield.
 Hedden, Miss Frances M., Newark.
 Held, Charles E., Sandy Hook.
 Kilborne, Charles J., East Orange.
 Kilborne, Mrs. C. J., East Orange.
 Latsha, Mrs. J. S., Lyndhurst.
 McKinstry, John B., Gladstone.
 Moore, Robert M., Elizabeth.
 Price, Rev. Samuel D., D.D., Montclair.
 Richardson, L. L., Beverly.
 Sanson, Miss Kittie M., Belle Mead.
 Searing, Ida Zelfiff, Newark.
 Searles, Adalene Dorothy, Chester.
 Searles, Elmer C., Chester.
 Searles, Mrs. Elmer C., Chester.
 Searles, Miss Olive M., Chester.
 Sheldon, Mrs. C. S., Bloomfield.
 Speer, Robert E., Montclair.
 Stephen, Mrs. David A., Trenton.
 Turton, Simeon D., Orange.
 Vander Spek, Miss Jennie, Lyndhurst.
 Voorhis, Ralph N., Hackensack.
 Wintsch, Capt. Carl H., Newark.
 Wintsch, Mrs. C. H., Newark.
 Wright, Joseph H., Trenton.

NEW YORK

Adamson, Mary, Auburn.
 Albright, Mrs. Joseph C., Akron.
 Aldrich, Mrs. Geo. M., Buffalo.
 Allen, Helen C., Kent.
 Allen, J. J., Buffalo.
 Allison, J. Philip, Buffalo.
 Altpeter, Mrs. Peter, Buffalo.
 Armstrong, Mrs. David, Buffalo.
 Atwood, Mrs. W. E., Binghamton.

Babel, Henry C., Buffalo.
 Backus, Alice B., Groton.
 Bagshaw, E. Esther Davis, Lockport.
 Bagshaw, Roy B., Lockport.
 Bailey, A. G., Rochester.
 Baker, Lyman C., Buffalo.
 Bain, Rev. James A., Cattaraugus.
 Bailey, Mrs. C. W., Syracuse.
 Banta, Mrs. George S., Amsterdam.
 Barclay, Lowe W., New York City.
 Barlow, Fraser G., Middleport.
 Barnes, Mrs. J. W., New York.
 Bartlett, James E., Lockport.
 Bates, Mrs. O. W., Buffalo.
 Baun, George J., Buffalo.
 Baxter, Edna M., Herkimer.
 Beals, Elten H., Buffalo.
 Beals, Mrs. Elten H., Buffalo.
 Bean, Arthur, Corning.
 Beck, David J., Buffalo.
 Beck, Rev. H., Buffalo.
 Beck, Rev. John M., Rochester.
 Becker, Louise W., Buffalo.
 Beckett, Mrs. Caroline, Buffalo.
 Beckwith, Mrs. Bessie B., Ilion.
 Beckwith, Franklin H., Ilion.
 Beckwith, Mrs. W. F., Buffalo.
 Beeman, Stacia L., Akron.
 Benedict, Mrs. D. A., Williamson.
 Bell, Mrs. A. L., Buffalo.
 Bennink, Rev. J. E., Clymer.
 Bender, William, Buffalo.
 Benedict, Mrs. Charles, Geneva.
 Benhow, Lillie F., Buffalo.
 Bent, Paul, Buffalo.
 Benton, Jesse R., Buffalo.
 Benzle, Mrs. A. H., Buffalo.
 Berg, Mary K., Albany.
 Bevermann, Judson A., Buffalo.
 Bills, Frederick A., Buffalo.
 Bishop, O. E., Deposit.
 Blaker, Jeannette E., Macedon Center.
 Blaney, Mrs. Edna E., Buffalo.
 Blant, Joseph A., Syracuse.
 Blant, Mrs. J. A., Syracuse.
 Bodenbender, Mrs. H. A., Buffalo.
 Bolender, Rev. Fred W., Machias.
 Boller, Chas., Buffalo.
 Bonnar, Margaret E., Buffalo.
 Boocock, W. H., Buffalo.
 Boomhower, Rev. W. G., Troy.
 Borth, Mrs. F. J., Buffalo.
 Bourne, A. W., Buffalo.
 Bourne, Emma B., Buffalo.
 Boyliss, Rev. E. S., Arcade.
 Branch, E. F., Buffalo.
 Brandt, L. Louise, Utica.
 Bratt, Mrs. Agnes, Clarence Center.
 Bratt, Clarence A., Clarence Center.
 Bred, Mrs. A. M., Corning.
 Breitwieser, Jessie L., Buffalo.
 Briggs, Charles W., Mount Vernon.
 Briggs, George A., Buffalo.
 Broad, Esther, Buffalo.
 Brooks, Mrs. E. A., Lockport.

- Broughton, Rev. Chas. D., Buffalo.
 Brown, Miss Charlotte, Rochester.
 Brown, Mrs. Abner B., Watertown.
 Brown, Rev. F. Audley, Boston.
 Brown, Frank L., New York.
 Brown, Gertrude H., Lockport.
 Brueck, Mina S., Buffalo.
 Brun, Margaret C., Buffalo.
 Brundage, Esther M., Syracuse.
 Brundage, Grace M., Brooklyn.
 Bryte, Mrs. C. P., Buffalo.
 Bullard, Kathryn E., Buffalo.
 Burke, Mrs. Mabelle, Buffalo.
 Burns, Millard S., Buffalo.
 Burroughs, Alice E., Seneca Falls.
 Burrows, Anne E., Buffalo.
 Bushnell, Carlos N., Buffalo.
 Buth, Florence, Buffalo.
 Cadwallader, A. S., Buffalo.
 Campbell, Mrs. E. A., Buffalo.
 Campbell, Inez, Buffalo.
 Campbell, Mrs. John D., Buffalo.
 Card, Ada S., Delphi Falls.
 Cardus, Gertrude B., Rochester.
 Carpenter, B. W., Bergen.
 Cartwright, Alice A., New York.
 Cartwright, Grace I., Alden.
 Ceven, Chester, Buffalo.
 Chace, Martha W., Buffalo.
 Chapman, Wm. Henry, Elmira.
 Chapman, Mrs. W. H., Elmira.
 Chiera, Rev. George, Buffalo.
 Chittick, Rev. O. F., Buffalo.
 Churchill, Leroy S., Buffalo.
 Churchill, Mrs. Leroy S., Buffalo.
 Chadeayne, Miss May Ella, Buffalo.
 Clark, Edna B., Rochester.
 Clark, Irving T., Rochester.
 Clark, Joseph, Albany.
 Clark, Maynard C., Castill.
 Clinton, Arthur, Elmira.
 Clinton, Mrs. Arthur, Elmira.
 Cole, L. P., Barker.
 Collett, Amy T., Lockport.
 Collett, Charles P., Lockport.
 Cornine, D. E., Balt.
 Constantine, Claude D., Franklinville.
 Cooke, Miss Clarice, Buffalo.
 Cotten, Brundell, Buffalo.
 Corbet, Edward P., Rushville.
 Cormack, H. H., Buffalo.
 Corning, Hattie M., Groton.
 Corps, Millicent, Troy.
 Cowles, C. G., Angelica.
 Cran, Anne C., Buffalo.
 Crawford, Bessie A., Mount Morris.
 Crippen, George A., Batavia.
 Crocker, B. W., Buffalo.
 Crosby, Mrs. Violet Bradt, Alabama.
 Crossgrove, Mrs. Emma, Jamestown.
 Croy, Miss Jessie, Buffalo.
 Croy, Miss Margaret, Buffalo.
 Croy, Ralph, Buffalo.
 Dallmann, A. H., Buffalo.
 Damon, W. T., Buffalo.
 Damon, Mrs. W. T., Buffalo.
 Danforth, N. L., Buffalo.
 Daniel, E. W., Buffalo.
 Darling, John W., Buffalo.
 Davies, Ruth T., Buffalo.
 Davis, Lyman L., Buffalo.
 Davis, Mrs. Lyman L., Buffalo.
 Davis, Joseph L., Wellsville.
 Davidson, Rev. Ethelbert L., Troy.
 Dean, Caroline M., Hirscheads.
 Dean, Edward S., Batavia.
 Dean, Miss Laura.
 Degroat, Dr. H. K., Buffalo.
 Demick, Walter Edgar, Troy.
 Dennis, Mrs. Calvin, Gloversville.
 Dennis, Mrs. Joseph, Buffalo.
 Derr, Mrs. Fannie, Nile.
 Dewey, Mrs. D. T., Springville.
 Dewey, Horace Elliott, New York.
 Dexter, Miss Edna M., Tuscarora.
 Dick, Anne E., Buffalo.
 Dillenbeck, Mrs. Lillian, Schenectady.
 Diver, Miss Hazel, East Pembroke.
 Duryee, Rev. Abram, New York.
 Doane, Mrs. Bertha W., Brockport.
 Doan, Wm. G., Brockport.
 Dobinson, Mrs. Anna, Gloversville.
 Dodds, Mrs. David, Buffalo.
 Donohue, Ruth E., Middleport.
 Dorland, G. E., Buffalo.
 Douglas, Miss Olivia C., Locksport.
 Drake, F. A., M. D., Buffalo.
 Druhr, Fred H., Batavia.
 Dunham, Mrs. F. H., Batavia.
 Durick, Sophia, Buffalo.
 Dutcher, Mrs. O. D., North Rose.
 Duval, Mrs. O. A., Solvay.
 Durfee, Laura E., Elmira.
 Earle, Elizabeth W., Lancaster.
 Ebersole, Mrs. J. S., Buffalo.
 Ebersole, W. H., Buffalo.
 Eckhart, Ruth, Buffalo.
 Edgington, Mrs. James, Dundee.
 Edson, Miss Mary, Buffalo.
 Eisenberger, Henry, Buffalo.
 Elss, George W., Buffalo.
 Eitel, J. F., Buffalo.
 Emens, Clara R., Buffalo.
 Emich, Miss Mary, Rochester.
 Engelman, Fred W., Buffalo.
 Ensworth, Mrs. O. W., Buffalo.
 Eichenbach, Miss Nettie, Buffalo.
 Erfeing, Miss E. M., Buffalo.
 Estabrook, Fred J., Dundee.
 Estabrook, Mrs. F. L., Dundee.
 Ethen, Rev. F. C., Dresden.
 Fay, Rev. C. E., Morristown.
 Fenske, Herman A., Buffalo.
 Ferguson, Rev. John, Buffalo.
 Ferguson, Mrs. John, Buffalo.
 Fero, Charles, Buffalo.
 Ferrall, B. S., Buffalo.
 Finkheiner, Rose, Buffalo.
 Fiscus, Carl F., Buffalo.
 Fish, Ruth A., Wamhy.
 Fisher, Mrs. Burton, Amsterdam.
 Fisher, Mrs. Ella M., Lackawanna.
 Fisher, E. O., Buffalo.
 Fisher, Fred. W., Buffalo.

- Folts, Rev. S. I., North Chili.
 Foran, Ida M., Buffalo.
 Forbes, Miss Grace, Buffalo.
 Ford, W. J., Pembroke.
 Foreman, Mrs. Gertrude S., Albion.
 Foss, Walter, Buffalo.
 Foster, Mrs. D. D., Middleport.
 Fowler, Bertha, Herkimer.
 Fox, Albert P., Savanna.
 Frampton, Mrs. George, Akron.
 Frank, Norma, Albany.
 Frank, Miss Valida V., Gloversville.
 Franklin, J. Murray, East Rochester.
 Frantz, Harriette S., Alden.
 Freemyer, Mrs. W., Buffalo.
 Friedman, Oliver A., Buffalo.
 Froelich, Mildred, Buffalo.
 Frost, Olive, Buffalo.
 Fry, Alice S., Batavia.
 Furnald, Henry N., New York.
 Gace, Mrs. Chas. G., Yonkers.
 Galbraith, Mrs. H. D., Dansville.
 Gallup, Mrs. C. A., Cuba.
 Gates, Herbert W., Rochester.
 Gattie, Mrs. Charlotte, Buffalo.
 Gardner, Martin, Lockport.
 Garwood, Mrs. W. B., Groveland Station.
 Geiger, Mrs. George, Buffalo.
 Geizenger, Mrs. J., Buffalo.
 Gersman, Mrs. H., Buffalo.
 Gervan, John S., Buffalo.
 Gibbs, Merton S., Buffalo.
 Guess, Charlotte E., Buffalo.
 Gifford, Grace M., Ithaca.
 Given, James B., Dorchester.
 Glen, Edith D., New York.
 Glenn, John W., Buffalo.
 Glover, C. O., Schenectady.
 Goodman, Fred S., New York.
 Goodrich, Carl A., Port Dickinson.
 Goodridge, George E., Newfane.
 Grover, C. G., Buffalo.
 Graser, Wm., Buffalo.
 Gratefend, Hugo F., Buffalo.
 Gray, Mrs. Francis A., Middleport.
 Greabell, M. J., Syracuse.
 Green, Albert H., Buffalo.
 Gremir, W. P., Buffalo.
 Gridley, James D., Nile.
 Gridley, Rosa Bell, Nile.
 Griffiths, Mrs. Richard, Buffalo.
 Gunning, James T., Buffalo.
 Gressman, Mrs. A., Hamburg.
 Gressman, Mrs. Charles, Hamburg.
 Gressman, Mrs. C. J., Hamburg.
 Gror, Mrs. Katherine, Herndon.
 Haas, Albert F., Buffalo.
 Haas, Rev. Carl S., Dunkirk.
 Haas, Carl S. (Mrs.), Dunkirk.
 Haist, Miss Edna A., Buffalo.
 Halbin, Geo. A., Buffalo.
 Hall, Mrs. Emerson D., Buffalo.
 Hall, Miss Nellie M., Buffalo.
 Hallener, Geo., Webster.
 Hanfort, Mrs. J. M., Buffalo.
 Hardenberg, Mrs. Louis, Gowanda.
 Harder, Edwin P., Buffalo.
 Harding, Ernest G., Stafford.
 Hamilton, Mrs. A. W., Buffalo.
 Hammond, Clark H., Buffalo.
 Hammond, Mrs. C. H., Buffalo.
 Heckin, Albert, Jr., Clymer.
 Hardy, Mrs. Hildegrade, Buffalo.
 Harling, Mrs. J. W., Buffalo.
 Harris, Chas. A., Buffalo.
 Harris, Mrs. C. A., Buffalo.
 Harris, Elizabeth, Albany.
 Harris, Rev. R. B., Elizabeth.
 Harp, Mrs. R. W., Buffalo.
 Hartwell, Francis A., Green Island.
 Harwood, Frank R., Lockport.
 Harwood, Mrs. Frank, Lockport.
 Hassel, Rev. Conrad, Buffalo.
 Hassler, John, Elmira.
 Hayes, P. H., Buffalo.
 Hazard, L. A., North Evans.
 Hedstrom, Brenda, Williamsville.
 Heinz, Ella C., Buffalo.
 Heosler, Mary C., Gowanda.
 Hendron, Alex, Buffalo.
 Henrich, Mrs. Fred, Buffalo.
 Henrich, Fred, Buffalo.
 Herlan, Mrs. Albert, Buffalo.
 Herman, Miss K., Buffalo.
 Hess, Chas. H., West Sand Lake.
 Hickman, Herbert A., Buffalo.
 Hickman, Mrs. Herbert A., Buffalo.
 Higlund, David E., Corning.
 Hill, Mrs. Herbert L., New York City.
 Hill, Mrs. J. G., Hamburg.
 Hixson, Miss Martha B., New York.
 Hodges, Lillian C., Buffalo.
 Hodges, W. M., Buffalo.
 Holt, Mrs. Annette M., Niobe.
 Holzwarth, Charlotte E., Buffalo.
 Houck, Charles F., Buffalo.
 Holzworth, Rev. A. A., Buffalo.
 Hoover, Mrs. D. E., Keusa.
 Hopkins, Florence M., Buffalo.
 Hopkins, Fred, Pennyan.
 Hopkins, Mrs. J. F., Auburn.
 Hopkinson, W. K., Buffalo.
 Hopkinson, Mrs. W. K., Buffalo.
 Hopping, Walter M., Buffalo.
 Horton, Clinton J., Buffalo.
 Horton, M. H., Buffalo.
 Hotaling, Rev. Ira A., Homer.
 Houlihan, Mrs. Thomas, Chester-ville.
 Howe, Miss Ida, Elmira Heights.
 Howells, Willard, Cherry Creek.
 Howlett, Mrs. Freeman, Arcade.
 Hubbell, Mrs. Harry H., Buffalo.
 Hube, Rev. Frank C., West Seneca.
 Huff, S. D., Buffalo.
 Hughes, George C., Buffalo.
 Hutchinson, A. C., Elmira.
 Inokip, Walter F., Buffalo.
 Ireland, Wm. G., Niobe.
 Jackson, Mrs. B. F., Buffalo.
 Jackson, Geo. E., Buffalo.
 Jackson, Mrs. Geo. A., Buffalo.
 Jacoby, Mrs. Henry S., Ithaca.

- Jacoby, Prof. Henry S., Ithaca.
 Jaeger, Bertha, Buffalo.
 James, Mrs. E. L., Auburn.
 Jeigh, Henry, Buffalo.
 Jennings, Mrs. Chas., Amsterdam.
 Jenss, Mrs. W. L., Lockport.
 Johnson, Miss Irene, Buffalo.
 Johnson, James C., Buffalo.
 Johnson, Mrs. James C., Buffalo.
 Johnson, Miss Nellie A., Buffalo.
 Johnson, Dr. Roy O., Bainbridge.
 Jones, Mrs. Allie M., Cleveland.
 Jones, Mrs. Della A., Worcester.
 Jones, Miss Leila F., Utica.
 Jones, Lois, Rochester.
 Jones, Wesley, Gloversville.
 Jones, Mrs. Wesley, Gloversville.
 Joslyn, Mrs. Charles, Buffalo.
 Julius, Ella F., Buffalo.
 Jung, Lena M., Buffalo.
 Kahlar F. A., D. D., Buffalo.
 Kammerer, Jennie W., Gowanda.
 Kellogg, Dorothy E., Buffalo.
 Kendall, F., Edith, Buffalo.
 Kennedy, Hugh, Buffalo.
 Kennedy, John H., Buffalo.
 Kenney, Mrs. E. D., Utica.
 Kenney, Mrs. Nora L., Utica.
 Keopka, Ida, Westfield.
 Kerr, David W., Fayette.
 Kidder, Mrs. Samuel P., Jamestown.
 Kilgore, Blanche S., Buffalo.
 King, E. H., Attica.
 Kinne, Wolney P., Buffalo.
 Kinsley, Evelyn, Buffalo.
 Kittredge, Nettie S., Rochester.
 Klaasse, Jacob, Lockport.
 Kling, Rev. George H., West Sand Lake.
 Knapp, Edith, Batavia.
 Knapp, Rose M., Lockport.
 Knell, Louis J., M. D., Buffalo.
 Knell, Mrs. L. J., Buffalo.
 Kneeland, I. S., Buffalo.
 Knowlas, B., Buffalo.
 Koehler, Louis H., Rochester.
 Koehler, Mrs. L. E., Buffalo.
 Koenig, Otto, Buffalo.
 Koepf, Elizabeth, Buffalo.
 Kirby, Mrs. W. L., Buffalo.
 Kulbartz, Rev. J. L., Buffalo.
 Kumpf, Ida, Buffalo.
 Kraemer, Charlotte M., Buffalo.
 Kraemer, Henry A., Buffalo.
 Kraemer, Ida S., Buffalo.
 Krebiel, Miss F. L., Clarence Center.
 Kreidler, C. M., Elmira.
 Kreidler, Mrs. C. M., Elmira.
 Laflamme, H. F., New York.
 Laller, Rev. Wm. A., Largeville.
 Lang, Mildred E., Buffalo.
 Lawton, Rev. A. G., Angelica.
 Lawbengayer, Oscar C., Buffalo.
 Lawer, Harry W., Buffalo.
 Lee, Miss May, Buffalo.
 Lelumann, Rev. T., Buffalo.
 Lennon, Mrs. Pauline M., Buffalo.
 Lepine, J. F., Buffalo.
 Leonard, Mrs. W. H., Buffalo.
 Leutz, A. P., Buffalo.
 Lewis, Fred A., Batavia.
 Lewis, Mrs. Harry E., Buffalo.
 Lewis, Jesse E., Boomville.
 Lewis, Mrs. Jesse E., Boomville.
 Lawton, Olin E., Rome.
 Libby, Albert, Gowanda.
 Lincoln, C. Arthur, Buffalo.
 Lindsay, Samuel B., Buffalo.
 Lindsay, Mrs. S. B., Buffalo.
 Linglen, Mrs. V. J., Buffalo.
 Link, George H., Buffalo.
 Linklater, Robert H., MacDougall.
 Little, Miss Mabel M., Taver.
 Loesch, Hugo George, Buffalo.
 Long, Austin O., Buffalo.
 Long, Mrs. A. O., Buffalo.
 Long, Eli H., M.D., Buffalo.
 Longendorfer, Elizabeth, Buffalo.
 Lord, Walter R., Buffalo.
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 Lott, Mrs. J. D., Medina.
 Louman, Mrs. N. B., Buffalo.
 Ludwig, Mary L., Buffalo.
 Lull, Della T., Cooperstown.
 Lundy, Mrs. W. M., Waterloo.
 Lundy, W. M., Waterloo.
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 MacKey, M. U., Buffalo.
 Mackund, Mrs. D. D., Rochester.
 Magavim, W. J., Buffalo.
 Maher, Mrs. F. H., Mayville.
 Mallison, J. F., Genoa.
 Mallison, Mrs. J. F., Genoa.
 Marks, Mrs. Frank, Buffalo.
 Marr, Miss Nellie, Buffalo.
 McCall, Arthur H., Rochester.
 McCall, William, Hudson Falls.
 McCall, Rev. Wm. W., Buffalo.
 McCutcheon, Mrs. H. G., Arcade.
 McCutcheon, Mrs. A. J., Arcade.
 McCullum, Mrs. J. A., Newfane.
 McDonald, Mrs. Anna, Buffalo.
 McDowell, Miss Elizabeth, Buffalo.
 McDowell, J. Harold, Memphis.
 McHargue, Rev. O. Y., A.M., Dunkirk.
 McHose, Miss Lotta M., New York City.
 McKay, Elsie, Buffalo.
 McKee, Alma, Newfane.
 McLane, Ella C., Mill Grove.
 McLean, Miss Arma, Buffalo.
 McLean, Mrs. D. S., N. Tonawanda.
 McLean, I. W., Buffalo.
 McLean, John, Buffalo.
 McMillan, Roscoe, Buffalo.
 Mead, Miss Jennie N., E. Aurora.
 Merle, Rev. W. J., Buffalo.
 Merrill, Elizabeth C., Buffalo.
 Merritt, Frank, Rochester.
 Metz, Mrs. R. E., Buffalo.
 Meyn, Helen D., Lake View.
 Michelbach, Geo. J., Binghamton.

- Mickelsen, Lena C., Buffalo.
 Middleton, Mrs. W., Buffalo.
 Miller, Mrs. B. E., Salamanca.
 Miller, Bertha M., Buffalo.
 Miller, Miss Bessie G., Buffalo.
 Miller, D. H., Wellsville.
 Miller, Mrs. E. J., Rochester.
 Miller, Martin J., Buffalo.
 Miller, Merritt, Salamanca.
 Minard, H. C., Buffalo.
 Minard, Mrs. H. C., Buffalo.
 Muses, C. D., Buffalo.
 Mitchell, Mrs. C. W., Buffalo.
 Moneypenny, Gertrude, Buffalo.
 Monroe, Florence E., Buffalo.
 Moor, George C., Brooklyn.
 Moore, Rev. W. H., Newark.
 Morley, Mrs. Lottie E., Ashville.
 Morrill, H. E., Lockport.
 Morse, George A., Williamson.
 Morton, W. D., Buffalo.
 Moyer, M. S., Akron.
 Mugler, Martha, Buffalo.
 Muntz, John, Buffalo.
 Nash, J. E., Buffalo.
 Nasmith, Rev. J. S., Marion.
 Nassoy, John Gilbert, Snyder.
 Nebelhoer, Mrs. John A., Buffalo.
 Nelson, Rev. W. B., Buffalo.
 Neumann, Louise B., Buffalo.
 Newell, E. Louise, Buffalo.
 Newman, Chas., Buffalo.
 Newman, Ella M., Westfield.
 Newton, Mrs. Carey, Chautauqua.
 Nichols, Mrs. Della A., Buffalo.
 Niven, Henry A., Rochester.
 Nochren, Mrs. Henry, Wayland.
 Nogle, Jean B., Rochester.
 Norcriss, Rev. James E., Brooklyn.
 Northern, M. P., Niagara Falls.
 Notman, Mrs. Wm. A., Buffalo.
 Odell, Mrs. Arthur J., Batavia.
 Oliver, W. B., New York.
 O'Regan, Rev. John, Buffalo.
 Orme, Rev. Thomas H., Buffalo.
 Osborn, Alva J., Varysburg.
 Ostwald, Herman, Buffalo.
 Ott, Harvey N., Buffalo.
 Orven, Mrs. John, Boston.
 Omall, Kelly, N. Tonawanda.
 Palmer, Cornelia E., Utica.
 Palmer, Miss Loie S., Buffalo.
 Palmer, Miss Nellie F., Fredonia.
 Pangboner, E. H., Dundee.
 Paris, Miss Mary A., Rochester.
 Pardner, Mrs. Chas. H., Lockport.
 Parker, Miss Eva L., Batavia.
 Papperman, Rev. G. A., Lockport.
 Patterson, J. J., Buffalo.
 Patterson, Mrs. J. J., Buffalo.
 Paxton, Olga H., E. Cleve.
 Pear, Mrs. L. F., Buffalo.
 Pease, Ernest L., Syracuse.
 Peckham, Alice L., Rochester.
 Pelton, J. F., New York City.
 Pendleton, Chas. S., Oneonta.
 Perkins, Mrs. Lizzie M., Govin.
 Peters, Chas., Buffalo.
 Petz, Stanley T., Marrilla.
 Pfeffer, Robert H., Sanborn.
 Pfeffer, Samuel, West Valley.
 Phillipson, Mrs. F. A., Rochester.
 Pierce, Ione E., Hamburg.
 Platt, Clarence N., Waterloo.
 Pooley, Marlon, Buffalo.
 Potter, F. J., Cortland.
 Potter, Mrs. F. J., Cortland.
 Powell, Joseph W., Buffalo.
 Preisch, Maurice E., Buffalo.
 Pulk, Edw. B., Buffalo.
 Purdy, Mrs. Andrew J., Buffalo.
 Race, Mrs. Ira H., Buffalo.
 Raines, Gladys L., Buffalo.
 Ramsey, L. Y., Ashville.
 Rasmussen, C. A., West Clarksville.
 Rasmussen, Mrs. Maria, Rochester.
 Rast, Miss L. M., Buffalo.
 Ratcliff, Darius M., Jamestown.
 Rathrock, Wm. H., Sardinia.
 Read, Mrs. Edward H., Buffalo.
 Redmun, Miss Jean, Cleveland.
 Reeb, Clara C., Buffalo.
 Reeb, Lauretta M., Buffalo.
 Reeb, M. A., Buffalo.
 Reed, Henry A., Kenmore.
 Reed, —, Buffalo.
 Reed, Horace, Buffalo.
 Reed, Mrs. Horace, Buffalo.
 Reisley, Mrs., Buffalo.
 Reller, J. Otto, Buffalo.
 Relph, Mrs. H., Buffalo.
 Rendell, Geo. E., Utica.
 Retler, Otto, Buffalo.
 Revell, Fleming H., Jr., New York.
 Rex, Rev. H., Webster.
 Rice, H. Whitney, Buffalo.
 Rich, Mrs. J. M., Buffalo.
 Richtmyer, William J., Harnel.
 Rider, Rev. Daniel, West Kendall.
 Ripton, Ruth, Schenectady.
 Rivers, Joseph, Seneca Castle.
 Roberts, John E., Westfield.
 Robillard, Laura E., St. Anne.
 Robinson, Mrs. J. S., Buffalo.
 Robson, LeGrand O., Lockport.
 Robson, Mrs. LeGrand O., Lockport.
 Rodgers, Mrs. J. B., Buffalo.
 Rogers, A. H., Gloversville.
 Rogers, Mrs. A. H., Gloversville.
 Rogers, C. A., Gloversville.
 Rogers, E. Albert, Lockport.
 Rogers, Mrs. E. Albert, Lockport.
 Rose, S. Edward, Elmira.
 Roosa, Mabel B., Buffalo.
 Ross, Emma Dean, Troy.
 Ross, Mrs. James A., Buffalo.
 Rozell, Mrs. C. C., Auburn.
 Rozell, Rev. Wm. R., Romulus.
 Russell, Mrs. Carrie, Northville.
 Russell, Mrs. E. A., Buffalo.
 Ruvan, Walter R., Port Chester.
 Ryder, E. S., Cobleskiel.
 Ryder, Mrs. E. S., Cobleskiel.
 Sackett, Cornelius J., Dundee.
 Sadler, Will, Tonawanda.
 Salth, Christian F., Buffalo.

- Sala, John B., Buffalo.
 Sala, Mrs. John P., Buffalo.
 Sanderson, Elizabeth, Buffalo.
 Sanderson, Myron M., Buffalo.
 Savige, Geo. R., Berkshire.
 Sate, B. W., Buffalo.
 Sauer, C. L., Jr., Buffalo.
 Sauerlander, Mrs. Gertrude, Buffalo.
 Savage, Geo. W., Batavia.
 Schauer, Rev. John, Lockport.
 Schauss, Daniel, Albany.
 Scherer, Rev. Paul E., Buffalo.
 Schlenker, Rev. Geo., Attica.
 Schlenker, Anna M., Buffalo.
 Schmidt, Rev. R. A., Buffalo.
 Schmidt, Max B., Binghamton.
 Schmidt, Mrs. Max B., Binghamton.
 Schneider, Nellie S., Niagara Falls.
 Schultz, Miss Arma J., Buffalo.
 Schultz, Mrs. Fred, Forks.
 Schultz, Harriet F., Buffalo.
 Schweigert, Mrs. R., Burt.
 Schwenk, Frederick William, Buffalo.
 Scott, Miss Mary, Buffalo.
 Searies, J. Wesley, Genesee.
 Sears, Miss Alice P., Buffalo.
 Seltz, Elizabeth M., Buffalo.
 Seligmann, Mrs. William J., Buffalo.
 Senard, Ora M., Batavia.
 Sents, Harvey, Gloversville.
 Seynour, Mrs. O. H., Buffalo.
 Shafeigh, Frederick E., Williams-ville.
 Sharpe, Mrs. G. A., Buffalo.
 Shauffier, Rev. W. H., Buffalo.
 Shaul, Mrs. O. E., Ilion.
 Shaw, Mrs. Bessie Lee, Albion.
 Shaw, Edna M., Buffalo.
 Shaw, Emma C., Buffalo.
 Shaw, James A., Albion.
 Shearer, Frank F., Lockport.
 Shearer, Mrs. Frank F., Lockport.
 Sheeler, Mrs. A. S., Rochester.
 Shepard, A. D., Drinkerd.
 Sheppard, W. F., Buffalo.
 Sherwood, Mrs. Arthur, Buffalo.
 Shirley, H. A., Endicott.
 Shune, Livingston D., New York.
 Sibole, Barton P., Buffalo.
 Sibole, Mrs. J. L., Buffalo.
 Simms, Fred P., Jamestown.
 Simmon, Harry Grant, Brooklyn.
 Slanner, Rev. C. D., Buffalo.
 Slaght, Nellie R., Schenectady.
 Smith, Mrs. Albert, Buffalo.
 Smith, Rev. C. McLeod, Buffalo.
 Smith, Mrs. Daniel, Rochester.
 Smith, Ernest C., Buffalo.
 Smith, John C., Buffalo.
 Smith, Marion, East Aurora.
 Smith, Mrs. S. W., Albion.
 Smith, Mrs. W. H., Buffalo.
 Snyder, F. A., Painted Post.
 Somers, Rev. Harry Lee, Bergen.
 Somers, Mrs. Harry Lee, Bergen.
 Somers, Mrs. Isabella J., Utica.
 Somerville, Mrs. Jessie B., Glovers-ville.
 South, Mrs. Mabel J., Binghamton.
 Southerton, Walter I., Brooklyn.
 Sowers, P. P., Pavilion.
 Spalth, Olivia E., Buffalo.
 Spare, Rev. B., Blasdell.
 Spinner, Miss Lena, Buffalo.
 Springborn, Edna L., Buffalo.
 Springstead, E. R., Elmira.
 Stafford, Fred P., New York.
 Stanton, Frank W., Buffalo.
 Staub, Katherin E., Buffalo.
 Steinmetz, Miss Charlotte C., Buffalo.
 Stengel, Drusilla H., Buffalo.
 Stearns, Edith L., Buffalo.
 Steen, Burnside, Hornell.
 Stern, Florence R., Buffalo.
 Stichel, Mrs. E. H., Buffalo.
 Steven, Arthur F., Rainapo.
 Stoll, Rudolph Carl, Snyder.
 Stooddy, John H., Buffalo.
 Stork, Mrs. Daniel G., Waverly.
 Storner, Mrs. Geo., Buffalo.
 Street, Katherine M., Buffalo.
 Streibert, Henry, Albany.
 Streich, Rev. H. L., New York.
 Stooker, Wilhelmina, New York City.
 Stresser, G. H., Buffalo.
 Stumpf, Daniel B., Buffalo.
 Suess, Mrs. Emma, Millgrove.
 Suffert, W. H., Buffalo.
 Sutcliffe, Herbert E., Salamanca.
 Sy, A. P., Buffalo.
 Talladay, Alta, Auburn.
 Tallman, B. G., Buffalo.
 Tanke, Eugene, Buffalo.
 Tate, Benj. W., Buffalo.
 Taylor, Emory A., Buffalo.
 Teller, Mrs. A. G., Port Jervis.
 Tewksbury, Mrs. C. E., Binghamton.
 Thatcher, Frank N., Buffalo.
 Thomas, Mrs. W. G., Buffalo.
 Thompson, J. J., Syracuse.
 Thompson, Peter, Buffalo.
 Thorn, Mrs. G. W., Corning.
 Tinder, Miss Harriet M., Buffalo.
 Tingler, Rev. V. Z., Buffalo.
 Tomlinson, Frederick W., Elbridge.
 Tomlinson, Mrs. F. W., Elbridge.
 Topping, Mabel B., Buffalo.
 Toth, Helen, New York City.
 Tov, Edward C., Buffalo.
 Towns, Mary Louise, Buffalo.
 Trimby, Alice M., Rochester.
 Turnbull, Mrs. F., Buffalo.
 Turner, J. W., Jamestown.
 Turner, Mrs. R. C., Oswego.
 Tuttle, Mrs. A. J. W., Buffalo.
 Tuttle, Dell L., Buffalo.
 Twechell, Rev. Edmund W., Glens Falls.
 Tweedale, Frank, Jamestown.
 Tyler, Leon, Groveland.
 Tyler, Mrs. Mabel, Buffalo.

Unholz, A. F., Buffalo.
 Utley, M. O., Elmira.
 Utley, Mrs. M. O., Elmira.
 Van Derhoy, Marsaille, Ithaca.
 Van Zanoth, Arma, Buffalo.
 Varley, Mrs. Phoebe, Buffalo.
 Vetter, Mrs. A. E., Buffalo.
 Wagner, Rev. F. C., Buffalo.
 Wagner, W., Buffalo.
 Wagner, Wm. A., Brooklyn.
 Wagner, Wm. F., Buffalo.
 Waldron, Mrs. Mary, Buffalo.
 Walker, John W., Newfane.
 Walker, Wm. A., Warsaw.
 Wallace, Mrs. E. G., Auburn.
 Wallace, Rev. Guy D., Buffalo.
 Wardwell, Mary M., Buffalo.
 Warner, Mrs. Katherine M., Niobe.
 Waters, Alfred N., Buffalo.
 Wattles, Mrs. J. B., Buffalo.
 Weaver, Rev. A. E., Nunda.
 Weaver, Mrs. A. E., Nunda.
 Weaver, Albert W., Buffalo.
 Weaver, Mrs. Albert W., Buffalo.
 Weaver, Mrs. Chas. A., Buffalo.
 Weaver, Mrs. W. R., Buffalo.
 Webb, Rev. W. T., McDonough.
 Weidemiller, Amelia E., Buffalo.
 Weidemiller, Sophia H., Buffalo.
 Weis, Helen, Buffalo.
 Welder, Victor C., Buffalo.
 Weisle, Rev. E., Buffalo.
 Wells, Seward, Buffalo.
 Wells, William F., Williamsville.
 Wenger, Carl W., Buffalo.
 Werhelm, Dr. W. F., Buffalo.
 Wesp, Arthur P., Buffalo.
 Weest, Edith W., Gowanda.
 Wetmore, J., Buffalo.
 White, Mrs. W. Sumner, Elmira.
 Whitford, W. C., Alford.
 Whitman, Ruth, Buffalo.
 Whittaker, Mrs. Chas., Buffalo.
 Widmer, Ella G., Buffalo.
 Willard, Fred C., Little Valley.
 Williams, Leon O., Buffalo.
 Willis, Eldrich J., Auburn.
 Wiederhauser, J. E., Buffalo.
 Winchester, M. J., Fredonia.
 Winkler, Mrs. Herman C., Buffalo.
 Winner, Mary E., Gardenville.
 Winning, Stuart A., Salamanca.
 Witmer, Malcham L., Niagara Falls.
 Wittle, Mrs. Geo., Buffalo.
 Wittlinger, Rev. O. E., Buffalo.
 Wixson, Mrs. Herbert, Wayne.
 Wood, Julia N., M.D., Buffalo.
 Woodman, Stanley E., Earlville.
 Woodward, Mrs. L. J., Buffalo.
 Woodworth, C. H., Buffalo.
 Word, Chas. J., Weedsport.
 Wray, Ernest Hunter, Buffalo.
 Wright, Mrs. Claude L., Elmira.
 Wright, Miss Ethel A., Coopers-town.
 Wright, Mrs. John T., Niagara Falls.
 Winsch, Jule, Buffalo.

Wunt, Cora, Buffalo.
 Wylie, D. Webster, New York City.
 Wylie, Mary B., Niagara Falls.
 Young, Mrs. J. C., Buffalo.
 Young, Rev. S. H., D.D., New York.
 Young, Mrs. Wm. D., Derby.
 Zwilling, Rev. Paul R., Buffalo.

NORTH CAROLINA.

Dixon, Rev. A. G., High Point.
 Dixon, P. S., Graham.
 Harper, William Allen, Elon College.
 Stockton, Rev. E., Winston-Salem.
 Watts, Geo. W., Durham.
 Watts, Mrs. Geo. W., Durham.
 Wicker, Rev. W. C., Elon College.

NORTH DAKOTA

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 Garrison, James C., Fargo.
 Gensinger, J. J., Bisbee.
 Johnson, Margaret H., Fullerton.
 Lane, W. J., Fargo.
 Lane, Mrs. W. J., Fargo.
 Palmer, Bertha, Fargo.
 Preston, Fred O., New Rockford.
 Preston, Mrs. Fred O., New Rockford.
 Stevens, John Floyd, Grand Forks.
 Van Kleeck, Jas. A., Fargo.
 Widdefield, J. W., Leal.

NORTH INDIA

White, Maria, Sialkot.

NOVA SCOTIA

MacDonald, D. W., New Glasgow.
 MacDonald, Mrs. D. W., New Glasgow.

OKLAHOMA

Hickman, J. B., Durant.
 Hickman, Mrs. J. B., Durant.
 Matthews, W. A., Sallisaw.

OHIO

Adams, Mrs. Orin A., Bowling Green.
 Aiken, Earl F., Youngstown.
 Aikin, John P., Bellefontaine.
 Allen, M. Maud, Conneaut.
 Arnold, Arthur T., Columbus.
 Bachman, Mrs. W. H., Bowling Green.
 Bailey, Rev. W. E., Columbus.
 Barclay, W. C., Cincinnati.
 Barnthous, Zoe E., Upper Sandusky.
 Beck, W. F., Medina.
 Beekley, Rev. C. E., Gratis.
 Berger, F. C., Cleveland.
 Berry, Mrs. Wm. H., Cleveland.
 Berry, Wm. H., Cleveland.
 Blinn, Mrs. Chas., Steubenville.
 Brewbaker, Chas. W., Dayton.

- Bricker, D. A., Utica.
 Chubbuck, Florence S., Cleveland.
 Christenson, Henry J., Dayton.
 Clippinger, W. G., Westerville.
 Cole, Horace Ellsworth, Midvale.
 Cosner, Dr. E. H., Dayton.
 Cowden, Robert, Dayton.
 Curtiss, Miss Mabel E., Lancaster.
 Curtiss, Mrs. Phebe A., Columbus.
 Darnoll, Blair, Ashtabula.
 Davis, A. E., Portage.
 Davis, Mrs. Addison E., Portage.
 Digel, Lillian M., Massillon.
 Dinerstein, A. H., E. Liverpool.
 Eastman, Mrs. F. E., Peninsula.
 Edgar, L. B., Camp Sherman.
 Eldredge, Bessie T., Cincinnati.
 Eudaly, W. A., Middletown.
 Faris, Chas. Nelson, Toledo.
 Faris, Miss Lillie A., Lynchburg.
 Fuhr, Stanley N., Williamsburg.
 Fishley, John, Bellevue.
 Fisk, Rev. Chas. L., Cleveland.
 Flickinger, L. J., Medina.
 Foster, Hazel E., Cleveland.
 Free, Joseph L., Cleveland.
 Freund, Gottlieb H., Steubenville.
 Fries, W. O., Dayton.
 Fuhr, J. C., Williamsburg.
 Fuhr, Mrs. S. W., Williamsburg.
 Fuhr, Mrs. J. C., Williamsburg.
 Gast, Oscar M., Hamilton.
 Giles, H. E., Ashtabula.
 Giles, Mrs. H. E., Ashtabula.
 Goller, E. D., Fayette.
 Goller, Mrs. Edna, Fayette.
 Graham, Miss Martha V., Columbus.
 Haylor, Ruth D., Akron.
 Hecox, Mrs. Laura C., Columbus.
 Heidlebaugh, A. M., Columbus Grove.
 Heidlebaugh, Mrs. A. M., Columbus Grove.
 Helfenstein, Samuel Q., Dayton.
 Henderson, John J., Cleveland.
 Hindley, J. G., Ashtabula.
 Hirschert, Mrs. F. A., Cleveland.
 Holmes, F. Irene, East Cleveland.
 Holmes, Gladys L., East Cleveland.
 Hommeyer, Charles, Cincinnati.
 Honline, M. A., Dayton.
 Horning, Rev. J. B., Conneaut.
 Keppel, Chas. J., Monroeville.
 Kramer, Howard A., Cleveland.
 Kramer, Mrs. J. Lawrence, Bowling Green.
 Kring, Walter D., Cleveland.
 Lattler, Mrs. D., Cincinnati.
 Lewis, Hazel A., Cincinnati.
 Linch, Harvey W., Brunswick.
 Loe, H. A., Ohio City.
 Loew, Rev. R. J., Marion.
 Long, Rev. Wm. G., Liverpool.
 Lubrandt, Rev. R. R., Lanesville.
 Lusk, Edith M., Steubenville.
 Maus, Cynthia Pearl, Cincinnati.
 McCall, R. J., Ashtabula.
 McCofferty, Florence, Cincinnati.
 McLeish, Cora B., Steubenville.
 Merten, Theodore, Lorain.
 Metzler, Mrs. Attie H., Columbus.
 Meyer, Henry H., Cincinnati.
 Mumow, D. W., Youngstown.
 Myers, Walter Edward, Cleveland.
 Nipus, Clara L., Cincinnati.
 Owen, J. W., Dayton.
 Palmer, Mary C., Youngstown.
 Paxton, Olga H., East Cleveland.
 Priestly, Joseph E., Youngstown.
 Rabe, Thomas H., Canton.
 Rabe, Miss Louise, Canton.
 Rathbun, N., Dayton.
 Reinheimer, J. W., New Peru.
 Reinheimer, Mrs. M. A., New Peru.
 Rentenick, O. O., Cleveland.
 Richmond, Ira S., Dayton.
 Rhoades, J. D., Toledo.
 Robinson, Miss Iram V., Akron.
 Robinson, W. M., Akron.
 Robinson, Mrs. W. M., Akron.
 Roe, Chas. M., Cincinnati.
 Rynder, T. Lee, Toledo.
 Schoedinger, Emma L., Columbus.
 Schoedinger, Miss Helen M., Columbus.
 Sheridan, Harold J., Cincinnati.
 Shinn, C. W., Toledo.
 Shorb, Mrs. J. E., Canton.
 Shults, Rev. Frank A., Dayton.
 Sincicome, Forman, Canton.
 Slocum, Dr. Belle, Toledo.
 Staebler, Chas., Cleveland.
 Taben, D. L., Bowling Green.
 Taylor, Alta L., Akron.
 Theobolt, William G., Archbold.
 Thornton, E. W., Cincinnati.
 Tilcock, Fred H., Columbiana.
 Turkopp, Leonora, Columbus.
 Valentine, Arthur G., Wauseon.
 Wagner, Mrs. W. H., Youngstown.
 Waite, Mrs. Alta, Cleveland.
 Walker, Rev. Sheridan T., Fayette.
 Wilcox, Mabel, Cuyahoga Falls.
 Wood, Mrs. Olive E., Bowling Green.
 Wygant, Miss Nellie J., Pataskala.
 Yoder, D. Carl, East Cleveland.
 Yoder, Mrs. D. Carl, East Cleveland.
 Young, Mrs. Georgia Lee, Toledo.

ONTARIO

- Atkin, Clarence T., Inwood.
 Austin, W. R., Toronto.
 Bale, Mrs. Effie, Waterford.
 Banting, A. N., Alliston.
 Banting, Mrs. A. Nelson, Alliston.
 Barnes, C. H., Toronto.
 Bartlett, Samuel Thomas, Toronto.
 Bilger, Mrs. Clara A., Kitchener.
 Bilger, John Edward, Kitchener.

Bourjer, Mrs. W. E., Brantford.
 Breithaupt, A. L., Kitchener.
 Breithaupt, M. Edna, Kitchener.
 Breithaupt, F. A., Kitchener.
 Breithaupt, Lillian, Kitchener.
 Britnell, Agnes M., Toronto.
 Burgess, William Henry, Chatham.
 Burton, M. E., Hamilton.
 Cafley, Ernest D., North Toronto.
 Cameron, J. W., Hamilton.
 Carling, Winifred E., Brantford.
 Cole, Janet, Leamington.
 Cousin, John A., Hamilton.
 Cunningham, William John, Hamilton.
 Dayfoot, Philo K., Toronto.
 Eby, Miss Laura M., N. Kitchener.
 Ferguson, J. R., Peterboro.
 Ferguson, Lucy H., Toronto.
 Fletcher, Rev. W. P., Keswick.
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